THE CHURCHMAN.

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THE CHURCHMAN

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Selected for the Churchman.

JOHN WICLIF.

From out that midnight, so dark and deep,
A voice cried, Ho, awaken!
And the sleepers aroused themselves from sleep,
And the thrones of the earth were shaken.
Rev. D. M. Moir.

A stern yet glorious task was thine,
Thou lion-hearted champion!
To wage, array'd with strength divine,
A mortal fight with sin alone.
To speak God's holy mandate out,
Alike before the rack and throne;
And drown oppression's rabble shout
In conscious truth's majestic tone.

Chosen in evil times to be
The advocate of God with man,
Thy stirring voice rang fearlessly
In danger's grim and threat'ning van;
As sounds of warning, eloquent,
Before a host's advancing path;
Or strong winds through the darkness sent
Prophetic of the tempest's wrath.

Thou didst not quail at power's frown,
Thou didst not shrink when ghostly pride
With maniac zeal was bearing down
Its tens of thousands at thy side:
Calm, firm, resolved, thy dauntless soul
Still bore thee on, whate'er might be,
Triumphant over earth's control
To more than earthly victory.

To rescue truth oppress'd—to break
The spiritual despot's rod;
To bid the slumb'ring mind awake—
Such were thine arms, bold man of God!
What were thy trials? Chains and scorn—
The rulers' rage, the people's sneer.
What thy rewards? Reproaches borne
In threats and curses to thine ear.

And what thy *triumphs?* Is there traced
No record on the page of time,
Is that bright registry effaced
Of holy strength and faith sublime?
No! thou art fitly honor'd now
Among the excellent of earth;
And strong hearts leap forth to avow
Thy Christian nobleness and worth.

For human praise thou didst not ask,
O glorious and victor one!
And God for the gigantic task
Gave strength through his eternal Son.
The Rock of Ages, firm abreast,
Thou stoodst in perils and alarms,
And calmly amidst all didst rest
Upon the Everlasting Arms.

J. W. B.

From the British Critic.

THE WITNESSING CHURCH;

OR, AN ACCOUNT OF THE NON-JURORS.

At the time of the death of Bishop Lloyd, the head of the non-juring communion, Archbishop Tenison was at the head of the Established Communion. He was not himself the supplanter of Archbishop Sancroft, but the successor of the alleged supplanter, Primate Tillotson. And we may remark here, that the bishoprick of Gloucester was the only one at this period, 1709, which was occupied by the immediate invader of the rights of the deprived. One of them, indeed, Dr. Moore, had been translated from Norwich to Chichester, and died somewhere about this time; but Dr. Fowler, Bishop of Gloucester, was the only bishop remaining in any see in the immediate place of a deprived bishop. Such was the state of things in the Established Communion at the time of Bishop Lloyd's death. The primate himself was the successor of Tillotson, and the other sees were filled by successors in the same way (with one single exception,) and to one of these successors, Hooper, Bishop Ken had formally resigned his right and title. Now, without admitting that this state of things should necessarily have put an end to the schism, the sin of which lies deeper, and is more radically productive of mischief and confusion than is usually seen or allowed, it is easy to see that it might have reasonably and piously been made a time for healing it, on the part of the remaining non-jurors. The fact of Ken's resignation—the remarkable fact, too, that Bishop Lloyd, who stood in the place of the rightful primate, should have survived all the rest of his brethren, and the existing state above mentioned of all the sees from which the deprived bishops had originally been ejected, all conspire to persuade us that the schism might have been closed, and has induced many to wish that it had been. Nevertheless the schism, it might be said, had not been made by the non-jurors. They were passive and guiltless; nor would the continuance of the non-juring succession necessarily involve them, as some argued, in the guilt of a separation. But they had set up their great witness to England; and, so far as the Church view of the question went, they would at this juncture have been compromising no great principle in joining the Established Church. But the new oath still affected the services: and those who had objected to the half communion, would do so still. Doubtless all the difficulties attending such a measure were as clearly seen by those who were of this opinion as by those who were not. We can enter into the feelings with which Ken had resigned, and Nelson and Dodwell argued about the duty of joining the Established Communion, and at the same time can understand the principles which induced Hickes to continue, as we shall see presently, that of the non-jurors.

On the death of Bishop Lloyd, Nelson, and Dodwell, and some others wrote to Bishop Ken, the survivor, expressly asking him whether he challenged their subjection. He returned his answer that he did not; and at the same time signified his earnest wish that the breach should be closed by their joining the present bishops. His judgment is preserved in a letter sent to Nelson, by some one who had appealed to him. It is distinctly stated in this document, that "he was always against the practice, which he foresaw would perpetuate the schism, that he had declared against it, and had acted accordingly, and would not have it laid at his door, having made a recess, as he said, for a much more worthy person. He apprehends, too, it was always the judgment of his brethren, that the death of the canonical bishops would render the invaders canonical, in regard the schism is not to last always." It will be remembered, from what has been said, that the actual state of the Church established was, at this period, really more favorable for union than this judgment of Ken's contemplates. At all events, Dodwell and Nelson were determined by this judgment, and no doubt very many others, whether influenced by his authority or by their example—and thus a number of non-jurors joined the Established Church. What had been the Case in View contemplated by Dodwell in 1705, became, in 1709, a Case in Fact, on the death of Bishop Lloyd; and at this time he wrote his tract called by that name. In this he endeavors, by many arguments, more or less ingenious, but many of them apparently intricate and some inconclusive, to transfer the guilt of any possible continuance of the separation from the Established Church to the non-jurors. Dr. Brett, who became a non-juror some few years afterwards, is said to have consulted these tracts of Dodwell with great care; but they failed of convincing him, and he resigned his preferments.

Nelson, on the decision of Bishop Ken, having made up his mind to communicate on the Easter-day immediately following the death of Bishop Lloyd, wrote to his friend Dr. Hickes, with whom he had many previous conferences on the subject, on the Thursday before: Nelson's mind had been too entirely made up to admit of much expostulation. A letter, however, is extant, entreating him to suspend his determination till he had heard more explicitly the whole bearing of the question, which he promised to state at length. Nelson expressed in his answer the difficulty which he had had to satisfy himself in a point not sanctioned by his accurate judgment; but assured him that could he have resigned himself implicitly to the determination of another, the great respect and deference he had for Dr. Hickes would have determined his choice: that if he required it, he would even then wait till he had finished his papers, though he owned at the same time that the reasons of those who had already complied were so convincing, that, unless he required it, he should think himself obliged to change his practice sooner. He concludes his letter with a quotation which well describes the spirit with which he differed from Dr. Hickes. "Ita dissensi ab illo, ut, in disjunctione sententiæ, conjuncti tamen amicitia maneremus." Their friendship was interrupted only by Nelson's death. Such were the arguments and such the men who thus did their part towards the restoration of peace and unity, by joining the communion under Archbishop Tenison. It will be interesting at this moment to look back at the dying words of their old authority, Kettlewell.

"As for this most unhappy and lamentable breach of church unity and communion among us, by setting up bishop against bishop because of this new oath of allegiance, and for the continuance and confirmation of the matter of it in the daily public offices and ministrations of religion, making both oaths and holy offices in all points subservient to this new allegiance, in this most sorrowful breach of church society, that, as I have hitherto done, I still do heartily and firmly embrace and continue in the communion of those orthodox and rightful bishops and the clergy and people adhering to them, who have suffered, as I believe, for the rules of righteousness in the refusal of the new oath, and who keep their divine offices and ministrations free from all those things which my conscience sticks at in the same, being now about to receive the benefit of absolution and the blessed Eucharist from the hands of one of them. I heartily and earnestly pray for the cure of this most great and grievous breach, and whensoever the time of healing shall come, the Lord who purchased his Church with his own blood, put the work of healing and reunion into wise and good hands, who, without passions or personal prejudice, or any regard to past wrongs or private interests, shall faithfully and unbiassedly pursue the work of Christian union, and will be willing and glad to see those truths which make for unity, and will have nothing else in their eyes but how to resettle this poor broken Church in truth, purity, unity, and peace."

Taking into account the familiarity which existed between Kettlewell and Nelson, and the constant and close intercourse which took place between them during the last period of Kettlewell's life, the behavior of Nelson on this occasion may seem to give us an earnest of what Kettlewell's might have been, had he survived. It may be doubted whether Ken, Kettlewell, Nelson, and Dodwell would have been found to have differed, notwithstanding the difficulties which yet remained about the allegiance, and its introduction into the public service, which were in some degree provided against in the Christian Communion of Kettlewell and partly diminished by the circumstances of the throne on the succession of Queen Anne. At all events, those four distinguished names give no little weight to the opinion which would fain have let the schism die here. We are not aware of the names of any others of the more distinguished who conformed at this time than the three mentioned.

All the other celebrated names among them are found among those who were for continuing the succession, who have been mentioned before. Hickes, the celebrated Dean of Worcester, and Wagstaffe, Dr. Thomas Smith, Spinckes, Collier, Leslie and Brett, Lindsay, Smith of Durham, and William Law, are the most remarkable amongst them. One of them, Lindsay, who translated and edited Mason's Vindiciæ Ecclesiæ Anglicanæ, and who is said to have been the last presbyter at their chapel in Aldersgate-street, has given from some MSS. an account of the transaction which led to the different view of things which influenced these later non-jurors, to which it will be requisite to recur.

After the deprivation of the archbishop and his brethren they immediately began to think of continuing their succession by new consecrations, and often discoursed about it, though without taking any particular resolutions, till after the consecrations of the new bishops into their sees. Upon this the archbishop and bishops resolved to continue it, and to write to King James about it. In their discourses on this subject, the deprived Bishop of Ely, Dr. Turner, acquainted them with the letters which had passed on a similar occasion during the troubles between Chancellor Hyde and Dr. Barwick, which were in the library of St. John's College, Cambridge. The non-jurors some of them, particularly Sancroft himself, had been nursed up during the rebellion; and they were now in this country much in the same position in which they had been placed during the persecution of the Church by the Puritans, or like the little communion in the house of the English ambassador at Paris during their exile. They resolved to impart the secret of these letters to Henry, Earl of Clarendon, who had at that time been his father's secretary, and was now a strong non-juror. From these letters, and from the additional light which they obtained from him about that correspondence, it appeared that in that case, in consequence of the difficulties of making elections, it was resolved to consecrate the new bishops with suffragan titles according to the statute of Henry the Eighth. The deprived fathers, it is said, resolved to pursue the same method in their present troubles; proposing to write to King James for his consent, but at the same time judging the case to be one of such importance that they might well do it without. Dr. Hickes, however, went over to obtain the King's leave. It is certain that two were subsequently nominated; one by the Metropolitan himself, the other by Bishop Lloyd, of Norwich. They were both consecrated after Sancroft's death, by Bishop Lloyd, who supplied his place, for the purpose of continuing the succession. Dr. Hickes himself, as suffragan of Thetford, and Wagstaffe, as suffragan of Ipswich.

[To be continued.]

ST. MARY'S HALL, BURLINGTON, N. J.

Reflecting much and often on the subject, it has seemed always of the first propriety,—may we not say necessity?—that *the education of females should be*, as nearly as possible, *domestic*. If it were possible to avoid it, no daughter should be educated out of the shadow of the parental roof. Whatever may be said of the other sex, home is the congenial atmosphere of woman: and better than all teachers, for female children, is the gentle, prudent, pious mother. But it may not always be so. For various reasons, many girls will always be sent abroad to receive their education. The next best thing to their own native fireside, is to prepare a home for them—to supply to them, as nearly as may be, the dear domestic influences—to institute anew, so far as nature will permit, the parental relation—to give them, in a word, another father and another mother. To this end, the first consideration has been *the formation of the domestic establishment* of the institution. And, if there needed ever, in a Christian cause, an omen of success, God has granted it to the present Institution, in enabling us to secure, as chaplain and head of the family, and as matron—in a word, as the adopted parents of the daughters of St. Mary's Hall—the Rev. Dr. Eaton, and Mrs. Eaton, his wife. For many years, the loved and honored Rector of Christ Church, Boston, and, since his resignation of it, (by reason of an affection of the throat,) the Missionary of the Episcopal City Mission Society, reference is expressly made to the whole of that intelligent community, for the entire trustworthiness of himself and her, who is, literally, "an help-meet for him," and for their singular adaptation to the important charge for which, in the course of divine Providence, they have been selected.*

Of the household which is thus constituted, teachers and scholars will alike be members. They will dwell under the same roof. They will gather round the same table. They will kneel at the same altar. The age, the sacred office, the venerable aspect, the exalted character of the reverend head of the family, will not only entitle him to the respect due to a father, but will win for him also the confidence and the affection; while, in the gentler nature of the excellent Christian lady, who will discharge the offices of matron, there are eminently combined the gifts, and graces, and charities, which make up, and endear the mother. All will thus be daughters. All will be sisters. So far as may be, all will be, not only, but feel that they are, at home. The domestic nurture will be restored to them. They will revive the domestic interests. They will enjoy the domestic influences. And the great end desired for each of them will be, her fitness to adorn and bless, as daughter, sister, wife or mother, that one sweet, sheltered spot, the native nestling-place of woman, and her own peculiar empire, her home.

For such a purpose, celestial influences must be combined with what is best of earth, and our newly-constituted family must form a Christian household. Last of all places to be left without "the care of souls," is a seat of female education. ullest of promise, in its present influence, and in future, permanent results, will be the exercise, in such a fold, of the pastoral relation. The father of the family will, therefore, also be the shepherd of the lambs. The priestly and the patriarchal office will be again combined. Every morning will be consecrated, and every evening blessed, with prayer. The word of God will be daily read, and its sacred truths enforced, in the hearing of all. The careful study of the sacred text will be furthered by encouragement and assistance, in every proper form. The habit of private devotion will be promoted and cherished to the utmost. And pastoral care, knit with parental love, will wait, and pray, and watch, to "warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all."

Upon our Christian household, for its growth in grace, and in the knowledge and love of God, it is our purpose to bring to bear, to the fullest extent, the institutions, the ordinances, and the influences of the Church. It will enjoy the benefit of constant and immediate *Episcopal* supervision. Its worship, whether in the chapel, or in the parish church,† will be of kindred character; and divine service will be attended, not only on the Lord's day, but on all the festivals and fasts of the Christian year. "The doctrines, constitution, and liturgy of the Church", will be subjects of constant and diligent instruction. Preparation for the apostolic ordinance of confirmation, as indeed for the due reception of both the sacraments, will be kept constantly in view; and, in short, nothing will be left undone to imbue every mind with the principles, and every heart with the piety, of the primitive ages of the Church; and to render St. Mary's Hall a nursery of pure and undefiled religion. It is thought best to state distinctly this characteristic of the Institution, that there may be no disappointment and no dissatisfaction. The doors will be open for all. All who desire instruction will be welcome, whatever be their religious birthright, or the profession of their parents. But all who come will be instructed in the same principles, accustomed to the same worship, and trained to the same discipline. There will thus be no division of interest, and no collision of feeling. Serious interruptions will be avoided. Unprofitable comparisons will be prevented. Important influences will be secured. There *is*, as Paul assures us, but "one Lord, one faith, one baptism;" and it will be our constant prayer and effort, "to keep the unity of the Spirit, in the bond of peace."

For the daughters of this Christian household, securing *first*, so far as lies in us, that they shall be brought up "in the nurture and admonition of the Lord," the best teachers in every department of Science, Literature, and the Fine Arts, proper to such an institution, shall be procured, and every possible facility shall be afforded, that its pupils, duly improving their opportunities, may become well-instructed and accomplished Christian ladies. As soon as may be, after the organization is complete, a plan of study, suited to this end, to occupy at least three years, after the necessary elements are acquired, will be marked out and adopted, as the regular course of the Institution; and though scholars will be received for shorter periods, not less than a year, and entered according to their proficiency, the preference will always be given to such as will comply with its full requirements. In directing the education of young ladies, it is a nice matter to distribute in their just proportion the *useful* and the *ornamental*. It will be our aim to make the useful ornamental, and the ornamental useful. The hardest woods receive the highest polish. The elegant accomplishments of the sex are never seen to such advantage as when they crown and grace a well cultivated, a well stored, and a well balanced mind. It is not the time to state, in full detail, the system of instruction. However easy such a sketch might be, and however attractive, it will be far safer and more useful in the retrospect, than it could be in prospective. Suffice it to say, for the general subject, that *development, rather than mere acquirement*, is regarded as the end—that to be *thorough and accurate*, will always be required in every undertaking—and that in all departments, the chief reference will always be to *the practical purposes of life*. The administration of the business of instruction will be committed to a principal teacher, a well-educated, experienced and accomplished Christian lady, with assistant teachers in the several branches. All the teachers and officers will be constantly responsible to the Bishop of the Diocese as patron, and principal of the establishment.

As important details, the following may be mentioned here. All expenditures for the use of the pupils, must be made under the direction of the head of the family; with whom all moneys must be lodged. A proper economy will be strictly enjoined on all. Constant attention will be paid to the health, and physical vigor of the pupils; in furtherance of which a suitable course of exercise will be systematically pursued. In each of the dormitories an assistant teacher will be constantly present with the scholars, who will all occupy single beds. Every scholar will be expected to attend to all the varieties of plain sewing, and to the various branches of domestic economy, under the direction of the matron, or other suitable person. The cultivation of sacred music, both vocal and instrumental, will be rendered, as nearly as may be, universal. A choir for the chapel will be selected, of those most competent; and it will be an object to qualify as many of the pupils as possible to preside at the organ, and to take part in the psalmody of the Church. As an important means of improving the literary taste, and confirming the moral and religious principles, of the scholars, a library of suitable books, in the various departments, will be formed: to which, additions will, from time to time, be made, under the direction of the Bishop; and no other books, besides the school books and books of devotion, will be allowed within the walls of the Institution.

As a proper recognition of the Christian duty of benevolence, and as a grateful acknowledgment to Him who put it into the hearts of men to project and to establish this Institution for the Christian education of females, provision is made, and will be continued, for *the entirely gratuitous support and instruction of one scholar in every ten*, making application as *the daughter of a clergyman* of the Church, deceased; or, if living, in necessitous circumstances. Such application to be made known only to the head of the family, and to the Bishop; on whose approval it shall be granted.

Of the situation, edifices, and grounds, selected for the Institution which is the subject of this circular, it would be difficult to speak in terms which would do justice to them, without the appearance of exaggeration. The position, on the Delaware, a little more than an hour's journey, by steamboat or railroad, from Philadelphia, and from five to six hours from New York, is unsurpassed for healthfulness, convenience and beauty. The buildings, nearly new, and built expressly for a female seminary, are extensive, and perfectly commodious, with spacious grounds, a well-cultivated garden, and a green-house. The school-rooms are of the best construction, light, airy and agreeable; and the whole establishment is fitted up and furnished in the best manner, and will be supplied with fixtures and apparatus of every kind, adapted to the most extended course of female education. We cannot better conclude the present notice, than with an extract from the Gospel Messenger, published at Utica, under the editorial direction of the Rev. Dr. Rudd. "The active and persevering Bishop of New Jersey is adding to the good things which engross his attention the plan of a female seminary, to be located in one of the pleasantest spots of our land—'the green bank of Burlington,'—and we pray that it may long continue as fresh and fair as in those days of rich enjoyment, when, in prosecution of our duty to the Church, we were often welcomed there by friends long since removed, but not to be forgotten. Much as the subject of education is attended to, there is much yet to be accomplished before the system of female instruction is brought to the point it ought to hold. Bishop Doane's experience in the business of teaching, and the vigilance of his mind, we are sure, will give to an institution under his supervision very important advantages."

It remains only that we state the mode in which the patronage of the Church is invited, for the establishment and promotion of the plan we have sketched above. A stock has been created, to the amount of twenty-five thousand dollars, in one hundred shares, of two hundred and fifty dollars each. This is to be appropriated to the purchase of the property, to the supply of furniture and apparatus, and to such enlargements and improvements as may hereafter become necessary. The sums subscribed are to be called for in instalments, not exceeding twenty per cent, nor at intervals less than a month. The stockholders own the property; which is held for them by three persons, in trust. The stock is to bear interest, at six *per cent*, on the amount paid in, from May 1st, 1837. The stockholders are not to be liable for the debts and responsibilities of the institution, nor entitled to its profits; and are bound to receive the repayment of the capital invested by them whenever tendered. Upon the repayment of the whole, or any part of the principal, the ownership of the shares paid off vests in the Right Reverend George W. Doane. The entire control and management of the Institution are committed to a board of seven trustees, nominated by the Bishop of the Diocese of New Jersey, for the time being, and appointed by the stockholders; the said Bishop to be, *ex officio*, President of the Board.

In commending the enterprise to public patronage, by subscriptions to the capital stock formed for its accomplishment, it is respectfully ggested,—that nothing is asked, or will be received, as a gift, but only as a loan—that the sums advanced, and interest at six *per cent*, are abundantly secured by the property held in trust for their payment—that the objects to be promoted by the Institution are closely connected with the best hopes of the country, and the dearest interests of man—that the success of the enterprise will doubtless encourage other undertakings for education on Christian principles—and that, so far as *one-tenth* part of the scholars is concerned, there will be a direct, and most effectual exercise of Christian benevolence towards a most interesting class of persons, the daughters of deceased or destitute clergymen.‡ At the time of the printing of this circular, more than half the shares have been subscribed for.

And now, to the protecting love of Him, from whom alone the increase in all good works must proceed, the present enterprise, begun in His faith, and to be conducted in his fear, is devoutly and trustfully commended; that, directing all our counsels by His wisdom, and sanctifying all our doings with his grace, he may conciliate for it the favor of the wise and good, make it effectual in training many daughters in the ways of peace and holiness, and cause its issues to redound, generation after generation, to His glory, and to the edifying of the Church, through Jesus Christ our Lord.

* After the above had gone to press, the following was received from the Rev. Dr. Tyng, of Philadelphia, a spontaneous tribute to the worth of him who is its subject. "The information which I have received, that the Rev. Dr. Eaton, of Boston, and his lady are to be the united head of the household in St. Mary's Hall, your new school for the education of young ladies, has induced me to offer you, for any purpose which it may serve, in promoting the interests of the Institution, this spontaneous expression of my feelings. In Boston and its vicinity, there would be far more propriety in my asking commendation from Dr. Eaton, than in my offering it to him. In this section of the country, perhaps, my residence here may give me some advantages which he does not possess. Allow me, therefore, to say, wherever I am known, and he is a stranger, that I have known him intimately from my childhood, and have reverenced him, as many beside have done, as an important light for the Episcopal Church in the time of its desolations, and as the friend and guide to many of our young men in their preparation for the ministry, as he was in many respects to myself. Parents may confide in the certainty, that whatever long-tried piety, and moderate, calm, and Christian manners; and an affectionate, tender and parental spirit, can do for the benefit of their daughters, they will find in intrusting them to the care of Dr. Eaton. Mrs. Eaton is a lady of the most respectable connexions, in her native city; and, by her education and manners, and the class of society to which she has been accustomed—as well as by her piety and domestic character—will be found in a high degree qualified for the maternal care of the interesting subjects of her charge. I am of opinion, that no similar Institution can present, as far as the heads of the family are concerned—for I am unacquainted with the arrangements for the department of instruction—superior advantages for those young ladies, for whom Christian parents seek a Christian education."

† The pupils of St. Mary's Hall will all be parishioners of St. Mary's Church, of which the Bishop of the Diocese is Rector.

‡ There is a feature in the plan of the Green Bank Seminary which must recommend it to the approbation of those who know the exposure and frequent destitution of the daughters of the clergy. Left, as they are in many instances, without provision for their worldly support and comfort, and often at an age of the deepest interest, it must be delightful to all who have known and loved a departed pastor, to know that these lambs of his care have found a shelter, a friend, and a spiritual guide, in such a refuge from the cold winds of this world's frowns and neglect.—*Rev. Dr. Rudd.*

From Blackwood's Magazine for February.

DREAMS.

The subject of dreams is one of the problems which continually attract and continually baffle human investigation. Every one dreams, yet no man solves the phenomena. Every man is conscious that the strangest imaginable deviations from the common things and thoughts of life pass before him in sleep, yet the most philosophical are still totally at a loss to discover the cause, the instrument, or the law of those most singular, exciting, and perpetually recurring motions of the mind. All attempts to account for them by peculiar actions of the brain are idle. Who can see or know the actual state of the organ? All attempts to account for them by association of ideas are equally idle. What does any man know even of the nature of that association? Every theory which hopes to determine them by external impulses has equally failed. That external impulses will often influence the dream is notorious; but this seems to occur only in an imperfect condition of slumber, when the senses are partly awake. That bodily pain will influence them also there is no doubt. Still this is an imperfect condition, and on the verge of waking. No theory hitherto accounts for the simplest state of the dream, that in which the mind, undisturbed by either bodily pain or external impulse, follows its own free course of enjoyment; flies all round the world; lives in the moon, the sun, the stars; plunges in the depth of ocean; gives serandas under the wall of China, or sits under the perfumed groves of Ceylon. No theory accounts for the existence of images to the full as vivid as those of the waking senses, and much more vivid than those of memory, when the senses are wholly closed, and the body represents but a mass of helpless inaction. If memory is the sole agent, why is it that the images of dreams have superior clearness? If invention be the sole agent, why is it that multitudes who, in their waking hours, have not the power of combining half a dozen ideas together in the shape of a story, and who would no more think of fabricating an adventure than they would of fabricating a palace, yet follow idea after idea in all the winding of story every night of their lives, and wander in the wildest and most curious adventure through every region of the globe?

In casting contempt on the usual theories, we have none to replace them. The subject seems to be totally beyond human knowledge, and if we are to derive any conclusion from it, it is, as to its evidence of the power which the mind is capable of exercising when the view of external things is totally shut out, when the mind is as completely as possible left to its own workings, and when its delights, pains and actions must proceed almost wholly from its own constitution.

Thus, if we find that the inactivity of the body in sleep has no effect on the activity of the mind, if it does not absolutely contribute to it, what is to prevent us from conceiving that a still more extreme state of inactivity, even death, would only free and invigorate the movement of the mind in a superior degree? That the body is no more the man than the clothes are the man, or than the house is the inhabitant, there can be no doubt whatever. The body is necessary to our communication with the material world and with our fellow-men. But when the individual shall have run his course in the world, and the law of nature, which is but the will of Providence, removes him, there may be no more necessity for the death, or the insensibility of the mind than there is for polar clothing for a man transplanted to the tropics. In a state of being where material objects surround him no longer, there would be no more necessity for the senses than there would for eyes in a globe of utter darkness, or lungs in air without an atmosphere. But the mind may survive, even on physical principles, and may, even from what we observe of its vividness when unimpeded by the bodily organs and the impressions of external things, exhibit a much more intense vividness when no longer requiring the connexion with the frame. But the positive proof of the subsistence of the mind is to be derived only from the Scriptures.

A curious and amusing little volume of reminiscences by a Dr. Carlyon, formerly a fellow of Pembroke College, and since practising as a physician, has led into this topic, by detailing the extraordinary dream of the death of the prime minister, Mr. Percival. This dream is different from the vague sportings of the mind, and implies a higher influence. It has been already narrated by Dr. Abercrombie, but it is here given with a more direct reference to original and corroborating authority.

"The dream in question occurred in Cornwall, and the gentleman to whom it occurred was Mr. Williams, late of Scourier House, *from whose own lips I have more than once heard the relation*.

"Six days before the murder of Mr. Percival, (of whom he had no personal knowledge whatever,) Mr. Williams dreamed that he was in the lobby of the House of Commons, and saw a small man enter, dressed in a blue coat and white waistcoat. Immediately after, he saw a man dressed in a brown coat and yellow basket metal buttons, draw a pistol from under his coat and discharge it at the former, who instantly fell, the blood issuing from a wound a little below the left breast. He saw the murderer seized by some gentlemen who were present, and observed his countenance, and on asking who the gentleman was that had been shot, he was told that it was the Chancellor of the Exchequer. He then awoke and mentioned the dream to his wife, who made light of it; but in the course of the night the dream occurred *three times without the least variation*. He was now so much impressed by it, that he felt much inclined to give notice to Mr. Percival, but was dissuaded by some friends whom he consulted, who told him he would only get himself treated as a lunatic. On the evening of the eighth day after, he received the account of the murder, it having occurred two days previously. Being in London a short time subsequently, he found in the print shops a representation of the scene, and recognised in the countenances and dress of the parties, the blood on Mr. Percival's waistcoat, and the peculiar yellow basket buttons on Bellingham's coat, precisely what he had seen in his dream.

"All this, I beg to repeat, I have heard myself more than once circumstantially related by Mr. Williams, who is still alive, February, 1836, and residing at Calstock, Devon; and who, I am sure, from his obliging disposition, would be most ready to corroborate the wonderful history to its full extent.

"I have compared this account of Dr. Abercrombie's with a manuscript which Mr. Hill, a barrister, and grandson of Mr. Williams, was lately kind enough to give me, and which records the particulars of this most strange dream, in the words in which he heard it related by his grandfather. There is very little, and no material variation. Mr. Hill states that Mr. Williams heard the report of the pistol, saw the blood fly out and stain the waistcoat, and saw the color of the face change."

He likewise mentions that "on the day following the dream, he went to Godolphin, with Messrs. Robert W. Fox, and his brother, Mr. William Williams, and on his return home he informed them of the dream, and of the uneasiness of his mind on the subject—uneasiness in a great measure arising from his doubts about the propriety of announcing a dream which had made so great an impression upon himself to the friends of Mr. Percival; but he allowed himself to be laughed out of any such intention."

If we ask to what purpose an intimation was given, if it were from a higher source, yet given in vain, the answer can be only human ignorance of the purpose; and there the matter ends. The narrator, and the testimony to the narrator, are both alive and still to be questioned by those who will.

From the Episcopal Recorder.

CONSECRATION OF BISHOP SEABURY.

The following valuable passage in relation to the first of our American bishops, is from Skinner's History of Episcopacy in Scotland. We find it in the "Monthly Review" for 1790, which has been kindly put into our hands by a gentleman in this city.

"In the year 1784, when our Church had indeed a less number of bishops than usual, but still such as was sufficient for the time to answer the great end of the office, an unexpected affair of a quite foreign nature was providentially thrown in her way, which contributed to raise her in some measure out of that obscurity into which a run of distress had plunged her, and procured her a particular degree of respect and notice from a quarter where she had not been favored with much of either for some time before. The American war, which, from inward and artfully-fomented murmurings, had at last broke out into open revolt, and had been carried on for some years with various success between Britain alone and her rebellious colonies, supported by France, Spain, and Holland, had, in spring, 1783, terminated in a peace, by which Britain gave up her sovereignty over these colonies, and fully acknowledged and ratified the independence which they had already assumed to themselves, under the new title of "The Thirteen United States of America." This concession of necessary policy dissolved the established connection which had hitherto subsisted between the Episcopal people in America and the Bishop of London, who had always been, by appointment and practice, the proper ordinary of the Episcopal Church there, but could no longer now be submitted to by them in that character. And as the United States had found it for their interest to grant a universal liberty of conscience to all professions, without reference to any by way of establishment, the Episcopal clergy, thus left to themselves, and destitute of any superior, began to look about how to get this fundamental defect removed, and have their now orphan Church duly organized,

in such a form as they believed essential to her being, and might find consistent with the civil constitution of their new government.

"In this important undertaking, the clergy in the province of Connecticut, who had long been a numerous body, took the lead: and having, after mature deliberation, pitched upon Dr. Samuel Seabury, one of the missionaries from the Society for Propagating Christian Knowledge, as a clergyman, in their unanimous judgment, every way qualified for the Episcopal function, and who had been one of the suffering loyalists during the late war, they sent him over to their old mother Church of England, with proper attestations of his character and qualifications, and earnestly supplicating the prelates of that flourishing Church to take pity upon their desolate state, and give them a bishop in the person of this worthy brother, to be a spiritual father to them for governing them in the mean time, and for the great work of continuing a regular ministry to posterity in time to come. Upon the Doctor's arrival in England, and presenting his credentials, the English prelates received him very graciously, but required time to consider in what way the object of his journey might be best accomplished. The business was new, and out of the usual line of their procedure hitherto, in the performance of this distinguishing part of their high office. They saw the expediency of the measure proposed, but wished to have some preliminaries adjusted, and brought as near as possible to their own stated forms, without which they were at a loss how to act consistently with that regard which they owed to the standing practice of their Church, and the strict connection subsisting in England between the civil and ecclesiastical constitution.

"In this state of suspense, which necessarily lasted many months, the candidate began to *weary** of so long a delay, and such a continued uncertainty, as the former was not convenient for his own situation, nor the latter suitable to the expectations of his employers: therefore, having known before that there was a continued succession of bishops in Scotland, and finding where he then was no objection to the validity of their Episcopal powers, whatever there might be to the propriety of their political scruples, he contrived to have it inquired at second hand what prospect there might be of speedy success in an application to that quarter, if such application should be formally made. When this was intimated in such a general manner to the Scotch bishops, they knew not well at first what to think of it, as being entirely unacquainted with the character of the person proposed, and not certain whether there might not be some danger in their giving any countenance to such an unexpected application. But when the proposal was more pointedly and pressingly repeated, and assurance given them, by authority which they could rely on, that Dr. Seabury was a clergyman of unblemished reputation and eminent parts, with a full representation at the same time how matters stood concerning him in England, they at last agreed to comply with the application, and contribute what was in their power towards advancing the good work so urgently recommended to their assistance. Upon the welcome notification of this consent, Dr. Seabury came to Scotland, and, on the 14th of November, 1784, being Sunday, was consecrated at Aberdeen, by Bishop Kilgour, now *Primus*, Bishop Petrie, and Bishop Skinner.

"This charitable act of spiritual function, by which the Episcopal Church of Scotland has the honor of first introducing a resident Protestant Episcopacy into America, was variously talked of when it came to be generally known. Some gave it their countenance in terms of the highest approbation. Others there were, who, though they could not openly and with any show of principle condemn it, yet affected to treat it with contempt and ridicule, both in private conversation and in some of the periodical papers. But whatever sinister interpretations may be put upon our bishops taking such a part in this business, they are fully satisfied of the purity and uprightness of their own intentions; and while they look back with pleasure to the pious and grateful sentiments of which the clergy of Connecticut, on receiving their new bishop, gave public and unanimous testimony, they will rest themselves on the well-grounded hope of the accomplishment of that affectionate wish, which these clergy expressed, in the overflowing of their hearts, on that occasion, 'That wherever the American Episcopal Church shall be mentioned in the world, this also, that the bishops of Scotland have done for her, may be spoken of for a memorial of them.'" †

* A Scotticism. The work abounds with blemishes of this kind, which might have been easily removed.

† In the year 1786, another body of Episcopal clergy, in some of the Southern States of the American Union, made a similar application to the English bishops, upon being informed that the alleged obstacles in Dr. Seabury's case had been purposely and legally removed; and it was announced in the public papers, that on the 4th of February, 1787, Drs. White and Provoost, the former elected for Philadelphia, the latter for New York, were both consecrated at Lambeth by the Archbishop of Canterbury, assisted by the Archbishop of York, and the Bishops of Bath and Wells, and Peterborough.

COMMUNICATIONS.

For the Churchman.

THE HOMILY ON SALVATION.

Mr. Editor—Perceiving that the doctrine of justification is under discussion in several of the periodicals of our Church, it has occurred to me that the homily on that subject might be more fully examined than it seems to have been.—This I have endeavored to do; and I send you the result.

In the first place, then, the homily teaches plainly the doctrine of justification by faith, by faith only, without any human merit whatever, whether in that faith or in men's works, but exclusively through the merits of our LORD JESUS CHRIST.

In the next place, it declares that "a true and lively faith is the gift of GOD, and not man's only work, without GOD;" that is, "not the work of man alone, without GOD." And this implies that man works with GOD when a true and lively faith is given him. Having such faith, GOD justifies him; he "embraces" it by such faith. Justification is "the office of GOD only;" "we receive it of him—we take it of him," it being conferred "freely, by his mercy, without our deserts."

In the third place, this justification is defined to be pardon, in the first paragraph of the homily; and this definition pervades the whole doctrinal portion: only in the final portion, or application, (except in one previous sentence relating to dying baptized infants,) is there added, "and be reconciled to the favor of GOD, and to be a partaker of the kingdom of heaven by CHRIST," and "to justify us, and to restore us to life everlasting." The general tone of the homily, as well as the declaration of its defining paragraph, is, that justification is pardon only, or remission of sins; the divine favor and the heavenly reward being connected with it, but not an essential part of it. And to the same effect is the title. The definition runs thus: "Because all men be sinners and offenders against GOD, and breakers of his law and commandments, therefore can no man by his own acts, works, and deeds, (seem they never so good,) be justified and made righteous before GOD: but every man, of necessity, is constrained to seek for another righteousness of justification, to be received at GOD's own hands; that is to say, the *forgiveness* of his sins and trespasses, in such things as he hath offended. And *this* justification, or righteousness, which we receive of GOD's mercy and CHRIST's merits, embraced by faith, is taken, accepted, and allowed of GOD, for our perfect and full justification." To be justified, then, or "accounted righteous before GOD," is to be pardoned of our sins through the merits of CHRIST. And this appears to be the true key of the concluding passage of the first part of the homily: "So that CHRIST is now* the righteousness [of justification] of all them that truly do believe in him. He, for them, paid their ransom by his death. He, for them, fulfilled the law in his life. So that now,* in him, and by him, every true Christian man may be called a fulfiller of the law; forasmuch as that which their infirmity lacked, CHRIST's justice hath supplied." The "righteousness of justification," which true believers have in CHRIST, had been already defined "the forgiveness of their sins and trespasses." To obtain this pardon for them, he paid their ransom, and fulfilled the law. And their being "called fulfillers of the law in and by him," must have the corresponding sense, namely, that they are no longer "called" transgressors of it; their pardon through him bringing them into this relation to GOD. To argue for more than this, and allege that CHRIST has done particular good works, to be transferred to believers, which they themselves did not, and they *thus* are held "fulfillers of the law in and by him,"—is to go beyond the scope and spirit of the homily, which relates to forgiveness. To argue that he wrought a general perfect obedience, which is transferred to them, and they are *thus* "fulfillers in and by him," is to transcend the scope of the homily, besides its amounting to the absurd notion that he gives them a whole without the parts of which the whole consists. And to argue neither of these, and say they are reputed righteous and "fulfillers" *without* having the good works or obedience of CHRIST transferred to them, is to leave the homily to its fair sense, as just developed, to wit, that believers are "called fulfillers of the law in and by CHRIST" merely as being no longer held to be transgressors. As I am only concerned with the meaning of the homily, I need scarcely add my firm belief that CHRIST's obedience gained rewards, a part of which, without any transfer of the obedience itself, is, to have true believers accepted with GOD and rewarded. And if the homily had not confined justification to pardon, I should have preferred that interpretation of the passage last quoted; for to be *called* a fulfiller of the law is very different from being *made* such.—But, as the document stands, the exposition I have given appears to be more just.

In the fourth place, though the homily denies to our works any part of the merit of justifying, and further denies that they are instruments or means whereby it is effected, and so declares that "faith *without* works doth justify us," it yet recognises explicitly that faith must be *accompanied* with works at the time of justification. "They which, in act or deed, do sin after their baptism, *when they turn again to* GOD unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort that there remaineth not any spot of sin that shall be imputed to their damnation. This is that justification of righteousness which Paul speaketh of when he saith, 'No man is justified by the works of the law, but freely by faith in JESUS CHRIST:'" they turn from their sins to GOD *before* they are washed or justified; and this turning or conversion is a good work, includes many good works; nevertheless, the justification is "freely by faith," not by works. Again: "And yet that faith doth not shut out repentance, hope, love, dread, and the fear of GOD, to be *joined* with faith in every man that is justified; but it shutteth them out from the office of justifying: so that, although they be all *present together* in him that is justified, yet they justify not altogether:" these graces are "all present together," "joined with faith," at the time of being justified, that is plainly declared: and besides, if they were not, it could scarcely be pretended that they have "the office of justifying." Again: "Nevertheless, this sentence, that we be justified by faith only, is not so meant of them, that the said justifying faith is *alone* in man, without true repentance, hope, charity, dread, and the fear of GOD, *at any time and season:*" at *no* time or season is "justifying faith alone," without these good fruits, and of course not at the initial moment of justification. I could produce other passages to the same effect. And I think the plain result is, that the homily regards justification as conditional. Besides declaring that we "embrace" it by faith, and that faith is man's work as well as the gift of GOD, it further declares that we "turn from sin to GOD" before obtaining it, and that the faith to which it is granted must not be "dead, being *alone*," but be accompanied with repentance, hope, love, and the fear of GOD.

In the last place, the homily says nothing explicit on the question whether justification is progressive, or complete in a moment. There "not remaining any spot of sin" must be understood of past sins: if so, how are future sins to be expunged but by fresh acts of justification? And as justification is conditional, it follows that as the conditions are more fulfilled the justification becomes riper. I am aware that this is not contained in the homily; but it is a fair inference from its doctrine. It assigns also a justification to baptism in at least two places, while in the second paragraph it declares a justification for sins after baptism. To me, therefore, the homily appears to favor the doctrine that justification by faith and of free grace is progressive.

NOT OF WORKS.

* The word "now" means since, or in consequence of, what CHRIST has done.

For the Churchman.

He that overcometh shall inherit all things.—*Rev.* xxi.7.

How little are men aware of this truth while each is seeking by his own devices to attain a small part of this world's possession! Life is wasted in the vain attempt to secure a fragment of good, which, as all perfectly know, can hardly be sooner gained than lost; and which, in truth, can only be acquired at the sacrifice of treasures infinite and everlasting.

If the writer of this article could gain the ear of a single one that is grasping at gain, he would urge his immediate attention to this utterance of inspired truth, "He that overcometh shall inherit all things." By most persons it would be deemed something to find one's self heir to the estates and titles of a first noble in England or France; and by some it would be deemed matter of unbounded joy to inherit the throne of any powerful and civilized nation: but how far short of inheriting *all things* would either of these acquisitions be found!

Is any one at a loss to know in what sense the Christian inherits *all things?* The reply is at hand: possessions are only to be valued for their power to do us good, and whatever of benefit could be derived from the possession of the universe, is attained when we share the favor of Him who made and sustains every part. The portion of good that we can actually enjoy must be limited; it would be so if we were lords of all things. It is therefore even better that Infinite Wisdom should dispense to us suitable portions, than put us into the nominal ownership of the whole. With the love of GOD in our favor, we are more truly rich than we could otherwise be made. In this sense we must understand the apostle's declaration: "All things are ours." But the exposition that Cowper has given of this general truth is so much better than any thing I can offer, I shall transcribe it, though it is no doubt familiar to most of my readers.

"He is the freeman whom the truth makes free,
And all are slaves beside. There's not a chain
That hellish foes, confederate for his harm,
Can wind around him, but he casts it off,
With as much ease as Samson his green withes.
He looks abroad into the varied field
Of nature, and though poor, perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys his,
And the resplendent rivers. His to enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say, 'My Father made them all.'
Are they not his by a peculiar right,
And by an emphasis of interest his,
Whose eye they fill with tears of holy joy,
Whose heart with praise, and whose exalted mind
With worthy thoughts of that unwearied love,
That plann'd, and built, and still upholds a world
So clothed with beauty for rebellious man?
Yes—ye may fill your garners, ye that reap
The loaded soil, and ye may waste much good
In senseless riot; but ye will not find
In feast or in the chase, in song or dance,
A liberty like his, who, unimpeach'd
Of usurpation, and to no man's wrong,
Appropriates nature as his Father's work,
And has a richer use of yours than you.
* * * * * * * * *
Acquaint thyself with GOD, if thou wouldst taste
His works. Admitted once to his embrace,
Thou shalt perceive that thou wast blind before:
Thine eye shall be instructed; and thine heart
Made pure, shall relish, with divine delight,
Till then unfelt, what hands divine have wrought."

Task, Book v.

The common modes of getting rich are just now extensively failing: cannot some of the disappointed be prevailed upon to adopt surer methods of extending their possessions? Treasures in heaven are beyond the reach of speculators and stock-jobbers to embarrass or diminish.

V.

THE CHURCHMAN.

SATURDAY, APRIL 22, 1837.

TO CORRESPONDENTS.—We must ask the indulgence of our correspondents. The favors which were to appear this week will be inserted in our next.

POPERY AND CALVINISM.—"Popery and Arminianism" is the cry with which our Church has been assailed, until the phrase has become familiar to the public ear. "Popery and Calvinism," therefore, will in these days have the merit of novelty, and yet may be found to offer no contradiction to the declaration of Solomon, "There is no new thing under the sun." But let us say in the outset, that while we adopt the phrase, as well enough for the heading of an article, it is done from no wish to retort a reproachful term. Our design in the present essay is twofold: 1st, to unfold some of the influences which ought to be taken into account, in an appeal to the early writers of our Church; and 2d, to illustrate the gracious providence and goodness of GOD, in enabling our Reformers, in a most eventful age, to exhibit such calmness and wisdom, as to disentangle the Church from the perplexities of controversy, and restore it to the purity of primitive doctrine, on the deepest and most critical point of theology. The importance of the object will be a sufficient apology to every intelligent Churchman, for an article of greater length than is usually admissible in a weekly paper: and though the particular topic is that of *absolute decrees*, yet as the treatment of it is to be rather historical than polemical, we hope the essay will not be found tedious.

Predestination is a scriptural term, and it may be stated in a popular way to be the purpose or decree of GOD, by which he decrees some of his intelligent creatures to happiness, and others to misery. In this general sense, predestination is owned by all, but the dividing question is, whether this purpose originates in the mere arbitrary will of GOD, without reference to the faith, works, or character of his creatures, or whether it is founded on a foresight or foreknowledge of their character? In the former view, predestination is termed absolute or unconditional; in the latter view it is said to be conditional, or grounded on foreknowledge. Absolute predestination has been, and still is, extensively maintained by the learned, but has generally proved abhorrent to the common sense and feelings of mankind: conditional predestination, on the other hand, while it pleads an equal weight of human authority with its rival theory, has been generally, nay, almost universally, welcomed by unsophisticated minds, as more consonant with the native dictates of reason, humanity and justice.—We are not concerned at present, with the merits of the respective theories, or we might be tempted to add, that the spontaneous expression of a sound and ingenuous mind, lies nearer to the foundation of truth, than the most exquisite refinement of an intellect, versed merely in the dialectics of the schools. The mind of man was originally the mirror of GOD: and fallen as it is, the intellectual laboratory affords, at best, but a mimic imitation of the rays of light that shine forth from its ruins.

For the first three centuries of the Christian era, we hear next to nothing of absolute predestination. The mind of the Church, left to its healthful operations, "received the promises of GOD in such wise as they be generally set forth in Holy Scripture," (*a*) and its motions were unshackled by the manacles which were afterwards forged in the schools. Common sense was shocked by no startling paradoxes, nor was common humanity outraged by the sound of wholesale consignments to perdition. Men believed they could do nothing without the preventing, [preceding] and assisting grace of GOD; but they also believed that this grace was vouchsafed to all, and thus thinking, they believed that through the grace given to them, they were enabled to please GOD by faith and obedience, and that by a life of impenitence and disobedience they would incur his displeasure. This is plain scripture and common sense, and always has been, and always will be the belief of the Christian household, while the cobweb systems on the lofty ceilings of the house are brushed away, one after another, into the dust of ages. This was the practical Christianity of the primitive age, nor was it vitiated by the subtleties of human wit, till the zeal of Augustine, in his celebrated controversy with Pelagius, destroyed the balance of his mind, and left him to fall into the adoption of a system, of which an impartial author before us, gives the following epitome.

"That Adam was the federal head and representative of the whole human race: that by his fall a total depravity was spread over human nature: that the mental powers were so debilitated and corrupted by the fall, as to render the will, not only altogether insufficient to attain any thing that is good, but also exceedingly prone to evil: that divine grace alone must give the will a sufficiency of power and strength, first, to overcome this propensity to evil, and then to attain to goodness of heart, and holiness of life: *but that* GOD *had decreed not to impart this sufficient and saving grace to all men in general, but only to a select few, whom he had predestinated to salvation; that the rest of mankind must therefore inevitably perish:* that baptism is the ordinary means of conveying this sufficient and salutary grace, not that all who are baptized are to be reckoned to be of the number of the elect, and predestinated to glory; but that nevertheless baptism is the only appointed mode of washing away original sin: and that therefore all baptized infants, who die before committing actual sin, are therefore saved: but that all other infants dying without the pale of the church of course must be damned: consequently, *a fortiori*, there can be no salvation for the adults of the Gentile world, because they both have original and actual sins to answer for: and because their very virtues are not properly good works, but a kind of *shining sins*, being wrought without faith in CHRIST the Redeemer, and without the operation of the HOLY SPIRIT the Sanctifier."

[*a* Seventeenth article of the Church of England.]

Hinc illæ lacrymæ! We cannot now pause to point out those bounds, on either side of which the truth is not to be found, and which Augustine transcended in his zeal to refute the dangerous errors of Pelagius. Suffice it to say, that by the indefatigable zeal of himself and Prosper, those tenets gained general ascendancy, and after being repeatedly ratified by bishops, popes, and synods, became the orthodox theology of the Western Church. The Greek, or Eastern Church, on the other hand, was secured from these innovations, and retained the doctrine of grace and free will, in the simplicity of the primitive faith. But in the Latin Church, Augustine was enthroned as the supreme guide in the interpretation of the Scriptures. Both Cardinal Norris and Vossius, with some unimportant variations, agree, says Dean Tucker in his letters to Dr. Kippis, in the two following statements: "1st. That the principles of absolute, unconditional predestination, and of the irresistibility of divine grace; were established in a variety of synods and councils, (Vossius reckons up fifteen in all,) and the contrary doctrines were condemned as impious and heretical: 2. That St. Augustine's positions were allowed by his warmest defenders, at that very time, to be little better than *novelties*, if compared with the writings of the more ancient fathers, especially of the Greek Church."

We are not concerned to adduce evidence for the continued reception of these dogmas in the Western Church, during the next six or seven centuries: and therefore we need not be at the pains to enumerate the succeeding popes and councils that ratified them, nor dwell on the digestion in a new and systematic form, which they are said to have received from the "Master of Sentences," nor describe their bold advocacy by the Abbot of Clugni, in opposition to the independent speculations of Abelard. It is enough for our purpose, if we find them espoused by the "Seraphic Doctor," whose writings, from the thirteenth century, were invested with the highest authority, and may be taken as a fair exposition of the reigning theology in the Church of Rome, previously to the Reformation.

Now that Thomas Aquinas espoused the peculiar tenets of Augustine, and that in particular, he taught the doctrine of absolute predestination, and though he admitted *in words*, (as the Calvinists have ever done,) yet denied *in fact* the freedom of the will, is a point susceptible of the strongest proof.

We shall begin with a quotation from Tucker's letters to Kippis:

"Thomas Aquinas the Dominican, not only kept close to his renowned master Augustine, but even improved upon him: for he asserted that there was a *physicial predetermination* of the will, by way of proving, as it were, how incompatible the absolute decrees are with every just idea of human liberty. For though Thomas Aquinas mentions in his writings the words *libertas, voluntas,* and *liberum arbitrium*, as often as any one, and condemns the doctrines of fate and necessity, yet if he supposes that the will is physically wrought upon, and predetermined, it is evident to common sense, that he grants only in expression what he takes away in reality. For if any human will is to be predetermined physically, either to good or evil, it can be itself no better than a mere machine."

And in a note he adds:

"This expression, *physical predetermination* is justified by a most zealous Catholic, *viz:* Boyvin in his abridgement of Dunscotus: who allows, [See *de Gratia Christi, Questio prima*,] that the Thomists make a distinction between *sufficient* grace and *effectual* grace, by supposing that there is a *real influx* belonging to the one, which is wanting in the other. So that in fact, this sufficient grace, for want of the real influx becomes sufficient—for just nothing at all; having never been able to save a single person from the beginning of the world."

Availing ourselves of this hint, we turn to Cardinal Gotti, an Italian divine of profound learning, who flourished after the Reformation, but who was too honest to deviate from the fathers of his Church, and adapt his theology to the new exigences of the age. His system, which is contained in three folio volumes, purports on the title page to be juxta mentem Thomæ Aquinatis, and his treatise on predestination, therefore, may be taken as an index of his master's mind, as interpreted by the most approved of his disciples. In the chapter on the causes of predestination, the cardinal states the question, "Whether GOD foresaw any merit in fallen men, whereby he was moved to predestinate them, or whether he was moved to predestinate them solely from his own good pleasure, and irrespectively of their character? And the object of his whole treatise is to show that the divine purpose has no reference to the foreseen character of men, but lies solely in his sovereign pleasure. Among other passages, take the following:

"St. Augustine, St. Thomas and others, I had almost said all the theologians, who have written since the refutation of the Pelagians and semi-Pelagians, to the time of Molina, conceive the predestination or election of fallen man to glory to be wholly gratuitous, that is, *independent of the foresight of any merits whatever to be obtained either through grace, or without grace.* For when they say, that predestination to the special benefits, which are given to the elect alone, is gratuitous, they consequently say that predestination to glory is wholly of grace, and irrespective of foreknowledge of any merit whatever."*

Again: "To these fathers, I add, St. Thomas [Aquinas,] who every where teaches that predestination to glory does not suppose a foresight of merits. Thus he inquires, whether a foreknowledge of merits is a cause of predestination, and answers in the negative." To these may be added the scholastic doctors, Scotus, and most of the Scotists.

"Irrespective of *merits*," in the language of Romanist divines, is equivalent to "irrespective of *character*, or of *faith* and *works*," in the language of Protestants.

Again: "Whatever grace there is in the person predestinated, is the effect of his predestination, and is comprehended in it as its cause: for GOD bestows grace on the person predestinated, from his mere good pleasure. For as St. Thomas teaches, 'The will of GOD, whereby he wills happiness to him whom he will love, is the cause why that happiness is possessed by him, rather than others. Therefore, also, whatever is of grace will be the effect of predestination: but merits, the good use of grace, and the works of grace, are all from grace: and also whatever proceeds from free will, inasmuch as that which flows from the second cause, [free will,] must be resolved into the first cause, [grace,] for the will does nothing except by the energy of grace: and therefore, neither the improvement of grace, nor consequently merits, can be foreseen before predestination, nor be the reason why a man is predestinated by GOD."

And again, he quotes St. Thomas [Aquinas,] in his commentary on Romans, chap. viii., to the following effect. "Some think that the foreknowledge of good and evil works is the cause, respectively, of predestination and reprobation, as if GOD predestinated those whom he foreknew would live well, and believe in CHRIST, and therefore they read the text thus, 'Whom he foreknew would be conformed to the image of his Son, these he predestinated.' And this would be reasonably said, if predestination respected only eternal life, which is given to those who deserve it, but predestination comprehends every saving benefit, which is divinely prepared for man from eternity. Consequently all the saving benefits which GOD confers in time he has prepared from eternity. To say, therefore, that good works on our part are presupposed, the foreknowledge of which is the reason of our predestination, is the same as to say, that grace is given in consequence of our good works. It is better therefore that the text should read, 'Whom he foreknew, them also he predestinated, to be conformed to the image of his Son.'"

* Sancti autem Augustinus, Thomas, cœterique theologi, pene dixerim, omnes qui a debellatis Pelagianis et Semi-Pelagianis ad Molinæ usque tempora scripserunt, consent homines lapsi prædestinationem, seu electionem, ad gloriam, esse omni gratuitam, hoc est, independentem a quorumlibet meritorum, sive per gratiam, sive sine gratia comparandorum prævisione. Cum enim velint, gratuitam esse prædestinationem ad specialia Dei beneficia, quæ solis electis dantur, et quæ infallibilem connexionem habent cum gloria, consequens est ut dicant prædestinationem ad gloriam esse omnino gratuitam, et antevertentem quorumcumque meritorum prævisionem.

The treatise in this system on GOD's will, providence and predestination occupies about a hundred folio pages, and we might therefore fill a book with testimonies to the same effect. But enough: only we will add, that one chapter is devoted to the consideration of "the election and reprobation of infants," in which all the heretical devices of the Pelagians and the Semipelagians, who would have them to be either saved or damned, in consequence of GOD's foreseeing what they would have become if they had lived, are exploded, and the salvation of those who are baptized, and the reprobation of the unbaptized, are resolved into the mere and sovereign will of GOD. It is proper, however, to remark that while in some chapters the author lays down the doctrine of absolute decrees, in others, he endeavors to prove the freedom of the will, in opposition, as he fancies, to Calvinists: though what Calvinist ever denied such a freedom in the will, as is consistent with absolute predestination, is more than we know: for to the best of our knowledge, they are thankful for all arguments which aim to reconcile human liberty with irrespective election.

But as the reader may be disposed to take as little as possible in trust, we shall introduce him at once to Thomas Aquinas, whose word it will be found has given the law not only to Rome but Geneva, and who at this moment holds the Christian world (with the exception of the Anglican Church) in durance: with this difference, however, that the subjection of the Romanist is in *these days* nominal and theoretical, while that of the Protestant is a real and practical bondage.

To those unacquainted with the scholastic divinity it may be well to say that the method of teaching (attributed to Peter Lombard, who is thence called "Master of Sentences") is to state a question, and then to give the arguments in the negative, and next in the affirmative, and then to pronounce the sentence or decision. The twenty-third question of Thomas Aquinas relates to predestination, and is subdivided into eight subordinate questions or articles. These questions are—1. Whether men are predestinated by GOD? 2. In what predestination consists, and whether it has respect to any thing in the person predestinated? 3. Whether it is agreeable to the Divine nature to reprobate any of his creatures? 4. Of the relation of predestination to election, and whether those predestinated are elected? 5. Whether merits (faith and works) are the cause or reason of predestination, election, or reprobation? 6. On the certainty of predestination, or whether the predestinated will infallibly be saved? 7. Whether the number of the predestinated is fixed? 8. Whether predestination can be aided by the prayers of the saints?

This chapter, if we mistake not, is the storehouse whence the Calvinists have drawn their system of arbitrary election and reprobation, irresistible grace, and the perseverance of the saints. But let the reader judge.

Under the first question are ranged four solid arguments in the negative; on the affirmative side is placed the text from the viii. of Romans, "Whom he predestinated, these he also called, &c." And thus Aquinas proceeds to reconcile the objections of reason to the supposed assertion of Scripture.

"I ANSWER, the predestination of men is agreeable to GOD: for all things are subject to Providence, and it pertains to Providence to order things in reference to their end. Now the end to which created things are ordered is twofold. Of these, one exceeds the proportion and faculty of a creature, and this is eternal life, which consists in the vision of GOD, and is above the nature of all creatures; the other is proportioned to the creature, and is that to which it can attain by the energy of its nature. That, however, which cannot attain its end by its own nature, must be impelled to it by another: just as the arrow is impelled towards its mark by the archer. Consequently, the rational creature which is capable of eternal life, is drawn towards it as if impelled by GOD. The cause of this impulsion pre-exists in GOD, in whom also exists the cause of the ordering of all things to their respective ends, which we term Providence. But the cause of the event pre-existing in the mind of the agent, is in him the pre-existence of the event: for which reason the cause of the impulsion of a rational creature to its end or final object, becomes a predestination to eternal life."†

On the basis of this reasoning, Aquinas proceeds to answer one by one the objections to predestination: to *that* theory of predestination which represents the soul to be impelled to eternal life *as an arrow is shot at a mark.*

Having stated the second question, and given the *pros* and *cons*, Aquinas thus decides:

"I ANSWER, that predestination contemplates nothing in the persons predestinated, but exists only in him who predestinates. For predestinated is a part of Providence: [the schoolmen distinguished them by making *Providence* comprise the government of all things animate or inanimate, and confining *predestination* exclusively to the care of moral and intelligent creatures, whether men or angels:] but Providence exists not in the things foreseen, but is a cause in the mind of the provisor. The execution of Providence, however, which is government, exists passively in the things governed, and actively in the governor: whence it follows that predestination is the cause existing in the Divine mind, whereby some are purposed to eternal salvation; and the execution of this purpose exists passively indeed in the predestinated, and actively in GOD. And the execution of predestination is the calling or glorification of the predestinated, according to that of the apostle, 'Whom he predestinated, them he also called, and whom he called them he also glorified.'"‡

The reader may compare this at his leisure with the Westminster Confession, but for the present let us keep to the angelic doctor, and hear him on the article of reprobation.

Having stated the question and given the best arguments against reprobation, drawn from the mercy and justice of GOD, and opposed to them the passage in Scripture, "Jacob have I loved and Esau have I hated," Aquinas thus proceeds:

"I ANSWER, that GOD does reprobate some. For predestination being a part of Providence, and it pertaining to Providence to allow defect in its objects, it follows, that since by Divine Providence men are ordained to eternal life, it pertains also to Divine Providence to permit some to fail of that end. And this permission is reprobation. Therefore as predestination is a part of Providence in respect to those whom GOD decrees to save, so reprobation is a part of Providence in respect to those who fail of salvation: whence it follows that reprobation implies something more than foreknowledge; for as predestination includes the purpose of conferring grace and glory, so reprobation includes the purpose of permitting some to fall into sin, and inflicting on them for their sin the penalty of eternal damnation."§

† Respondeo dicendum, quod Deo conveniens est homines prædestinare. Omnia enim divinæ Providentia subjacent, ut supra ostensum est. Ad Providentiam autem pertinet res in finem ordinare, ut dictum est. Finis autem, ad quem res creatæ ordinantur a Deo, est duplex. Unus, qui excedit proportionem naturæ creatæ, et facultatem, et hic finis est via æterna, quæ in divina visione consistit: quæ est supra naturam cujusliber creaturæ, ut supra habitum est. Alius autem finis est naturæ creatæ proportionatam: quem scilicet res creata potest attingere secundum virtutem suæ naturæ. Ad illud autem, ad quod non potest aliquid virtute suæ naturæ pervenire, oportet quod ab alio transmittatur: sicut sagitta a sagitante mittitur ad signum. Unde, proprie loquendo, rationalis creatura, quæ est capax vitæ æternæ, perducitur in ipsam quasi a Deo transmissa. Cujus quidem transmissionis ratio in Deo præexistit, sicut et in eo est ratio ordinis omnium in finem, quam diximus esse Providentiam. Ratio autem alicujus fiendi in mente actoris existens, est quædam præexistentia rei fiendæ in eo. Unde ratio prædictæ transmissionis creaturæ rationalis in finem vitæ æternæ prædestinatio nominatur. Nam destinare est mittere. Et sic patet quod prædestinatio quantum ad objecta, est quædam pars Providentiæ.

‡ Respondeo dicendum, quod prædestinatio non est aliquid in prædestinatis, sed in prædestinante tantum. Dictum est enim quod prædestinatio est quædam pars Providentiæ. Providentia autem non est in rebus provisis, sed est quædam ratio in intellectu provisoris, ut supra dictum est. Sed executio Providentiæ quæ gubernatio dicitur, passive quidem est in gubernatis, active autem est in gubernante. Unde manifestum est, quod prædestinatio est quædam ratio ordinis aliquorum in salutem æternam, in mente divina existens: executio autem hujus ordinis est passive quidem in prædestinatis; active autem est in Deo. Est autem executio prædestinationis vocatio et magnificatio, secundum illud Apostoli ad Rom. 8. Quos prædestinavit, hos et vocavit; et quos vocavit, hos et magnificat.

The fifth article is, "Whether predestination is grounded on foreknowledge?" This question is discussed by Aquinas with admirable acuteness and at much greater length than the former. Instead, however, of abridging it, suffice it for our present purpose to give the substance of a single sentence: which is, that no man was ever so insane as to believe in any other divine decree than one which is irrespective of character: and yet again, "GOD purposes in reference to those whom he predestinates to eternal life, to manifest goodness by showing mercy in sparing them, and in reference to those whom he reprobates to manifest his justice in their punishment: and this is the reason why GOD elects some and reprobates others." ‖

The sixth question has reference to the certainty of predestination, or as it would be termed in modern Calvinistic systems the perseverance of the saints. Here Aquinas decides that predestination does most certainly and infallibly (certissime et infallibiliter) attain its effect: and he then aims with his characteristic subtlety to reconcile this dogma with the freedom of the will.

The seventh question is, "Whether the number of the predestinated is fixed?" and having stated both sides, Aquinas replies:

"I ANSWER, that the number of the predestinated is fixed. Some think that the number is so fixed as to be general and not particular; that is, that we may say a hundred or thousand will be saved, but not *this* or *that* person. This however destroys the certainty of predestination, a point which has before been proved. Therefore it is right to say that the number of the predestinated is fixed with GOD, not only in general but in reference to the particular individuals of whom it consists. But observe that the number of the predestinated is fixed with GOD, not only by reason of his knowledge (for in this sense the number of the drops of rain, and the sands of the sea is fixed) but by reason of his election, and a certain distinction [which he makes between them and those whom he reprobates."¶]

Really one knows not whether to feel most indignation at the base ingratitude of the Calvinists, who have taken their whole system from the schoolmen and repaid them with nothing but abuse, or contempt for their clumsiness in reducing the doctrine of absolute decrees to practice with scarcely a vestige of the admirable ingenuity with which their illustrious masters aimed to reconcile them with human liberty, and screen them from the imputation of fatalism. But avoiding all reflections of our own, we turn back to Tucker's Letters to Kippis, and quote the following paragraph:

"Here"—that is, in the fourteenth century, a hundred years after Aquinas—"we find the celebrated Dunsscotus planning a new, subtle, and laborious work, in order to rival the fame and if possible to eclipse the greatness of the angelic Doctor Thomas Aquinas. Here, therefore, if any where, we may expect to find the predestinarian doctrine of Augustine contradicted, and the Semi-Pelagian set up in its stead. But even Scotus, who was certainly moved with a desire of putting himself at the head of a new sect, by contradicting Thomas Aquinas in every thing, found the doctrine of absolute decrees so strongly entrenched behind a rampart of synods, and councils, and of the bulls of Popes, and imperial constitutions, that he dared not attack it. Therefore, all that he could venture to do, was to permit his scholars to question the truth of the doctrine when they should see occasion: which concession nevertheless they did not actually make use of till ages afterwards, that is, till the times subsequent to the Reformation,"

We have not access to the works of Dunsscotus, or the abridgment by Boyvin, but having verified the opinions of Aquinas by actual reference, we are the more willing to take those of his rival at second hand. By way therefore of supplying the gap in original authorities, the reader may take the following extract from Du Moulin's "Le Calvinisme et Papisme mis en parallele." Maimbourg, a Romanist author, in his history of Calvinism, had asserted that the doctrine of the *Supralapsarian* Calvinists led directly to atheism, to which Du Moulin replies:

"I remark, thirdly, that Mr. Maimbourg, who is ignorant of the history of opinions, did not perceive that by casting this cruel censure on our theologians, he inflicts a wound on the most distinguished doctors of his Church. For this theology which conducts to atheism is in truth the theology of Dunsscotus and Aquinas, or at least of the most celebrated followers of the latter. Predestination according to Mr. Maimbourg leads to atheism because it supposes GOD to exclude from eternal life, deprive of grace, and consequently leave to fall into perdition those whom he must yet regard as innocent, inasmuch as he does not exclude them from paradise, and from grace, from a foresight of their wicked deeds, but merely from his good pleasure. This, they say, makes GOD cruel, unjust, and tyrannical. Now the celebrated Scotus conceives of predestination and reprobation absolutely in the same manner. He would have us regard St. Peter, the apostle, and the traitor Judas as being, at the first instant as he says, in the same state in the Divine mind: and that GOD, in the first *instant*, determined, without any foresight of their works, to bestow glory on Peter, and do nothing in regard to Judas: *habuit se negative*, as he speaks. In the second instant GOD determined to bestow grace on Peter, and yet do nothing for Judas. In the third instant GOD permits Peter to fall into sin and condemnation, and in the same instant permits Judas also to fall into apostacy. Now is not this Being unjust, cruel, and tyrannical, who, considering Peter and Judas, while both were innocent, confers grace and happiness on the one, and refuses them to the other, not from any foresight of their character but simply from his own arbitrary pleasure? The Thomists are not agreed among themselves touching the opinion of Thomas Aquinas. Didacus Alvares thinks that GOD contemplated men as fallen beings, and chose some while in this state to

§ Respondeo dicendum, quod Deus aliquos reprobat. Dictum est enim supra, quod prædestinatio est pars Providentiæ. Ad Providentiam autem pertinet permittere aliquem defectum in rebus quæ Providentiæ subduntur, ut supra dictum est. Unde, cum per divinam Providentiam homines in vitam æternam ordinentur, pertinet etiam ad divinam Providentiam, ut permittat aliquos ab isto fine deficere. Et hoc dicitur reprobare. Sic igitur sicut prædestinatio est pars Providentiæ respectu eorum, qui divinitus ordinantur in æternam salutem; ita reprobatio est pars Providentiæ respectu illorum qui ab hoc fine decidunt. Unde reprobatio non nominat præscientiam tantum, sed aliquid addit secundum rationem, sicut et Providentia, ut supra dictum est. Sicut enim prædestinatio includit voluntarem conferendi gratiam et gloriam: ita reprobatio includit voluntatem permittendi aliquem cadere in culpam, et inferendi damnationis pœnam pro culpa.

‖ Nullus ergo fuit ita insanæ mentis, qui diceret merita esse causam divinæ prædestinationis ex parte actus prædestinantis.

Voluit igitur Deus in hominibus quantum ad aliquos, quos prædestinat, suam representare bonitatem, per modum misericordiæ parcendo: et quantum ad aliquos, quos reprobat, per modum justitiæ puniendo. Et hæc est ratio, quare Deus quosdam eligit, et quosdam reprobat.

¶ Respondeo dicendum, quod numerus prædestinatorum est certus. Sed quidam dixerunt eum esse certum formaliter, sed non materialiter: ut puta si diceremus certum esse, quod centum vel mille salventur: non autem quod hi, vel illi. Sed hoc tollit certitudinem prædestinationis, de qua jam diximus. Et ideo oportet dicere, quod numerus prædestinatorum sit certus Deo, non solum formaliter, sed etiam materialiter. Sed advertendum est, quod numerus prædestinatorum certus Deo dicitur non solum ratione cognitionis, quia scilicet, quot sunt salvandi: (sic enim Deo certus est etiam numerus guttarum pluviæ et arenæ maris) sed ratione electionis et definitionis cujusdam]

eternal life, passing by others: which is the common theory among ourselves. But Ledesma, Rispolis, Dominicus Bannes, Estius, and most others think that according to Aquinas, God made the first acts of election and reprobation considering man as yet innocent, and before he had fallen; and they themselves are of the same opinion. To make this more plain, we must remember that on this subject the Romanists have the same dispute with ourselves, only under a different name; what we term *the objects of reprobation and election*, they call *the causes and effects of reprobation and election*. Of the scholastic doctors some extend, others restrain, the effects of predestination according to the diversity of their systems; it suits our purpose, however, to remark that those called the New Thomists, place the creation of the reprobates among the effects of reprobation; that is to say, they make God to have reprobated them before he resolved to create them."

In proof of this, Du Moulin proceeds to quote from the Romanist divines. We select the following specimens:

Estius says that "the reprobates are created for the express purpose of manifesting the justice of God in their damnation."

Rispolis says that "God not only withholds his love from some, but wishing by a positive act of his will to permit them to fall into sin, he may be said without any foresight of their sin, to make them the objects of hatred."

Ledesma says that "God drives some from his kingdom, having predetermined on their damnation without any foresight of their actions."

We have endeavored to give a fair translation and have only to add that Du Moulin was himself a Calvinist.

With these proofs before us, we find it impossible to resist the conviction that the Church of Rome before the Reformation was *Calvinistic* on the question of absolute decrees. How is it then that since the Reformation her divines have shown such an aversion to these dogmas, and are now generally regarded as antipodal to the "horribilia decreta" of Calvin? How is it that the Church of England for rejecting the said decrees has been thought to symbolize with Rome, and assailed by dissenters with the senseless cry of Popery and Arminianism? We will endeavor to explain.

The doctrine of necessity—for this is the plain English name of *absolute* predestination—as taught in the schools was closely interwoven with the doctrine of merits—so interwoven as to give unbounded prominence to the latter. The learned were free to preach up human merits to any extent: for, free will being no more than a name, and all merits being ultimately resolved into an infusion of grace, it was a matter of course, that to magnify merits was to magnify grace.

The people naturally enough fell in with the doctrine, and were content by any means to obtain the merit itself and leave its *cause* to the speculations of the learned. Thus merit and the means of acquiring it became in a manner all with which the multitude were conversant, while grace was like the Ultima Thule of navigators, known only by name or like the first link of Jupiter's chain, above the reach of human vision. Other dogmas of the school served also to give increased prominence to the doctrine of merit. "The Church of Rome," says Burnet in the history of the Reformation, "had generally delivered, that works which did immediate honor to God or his saints, were more valuable than works done to other men; and that the honor they did to saints in their images and relics, and to God in his priests that were dedicated to him, were the highest pieces of holiness, as having the best objects. This was the foundation of all that trade which brought in both riches and glory to their Church." This trade it was which roused the indignation of Luther, and as the doctrine of merits was its foundation, to root out *that* doctrine was his chief aim, and became, indeed, the leading object of the Reformation.

But how did Luther proceed? It was not in the good man's nature to untie a knot which by a ponderous blow might be cut in twain. Besides, Luther was an Augustinian monk, educated in the dogmas of Augustine and Aquinas. Instead therefore of placing the demerit of man on its proper and natural basis, and saying that man from his very nature as a dependent and sinful creature *could* have no merit, Luther grasped the premises of Aquinas, cut away the sophistry with which he had guarded them, and placed the demerit of man in the sovereignty of God and the *servitude* of the human will. Grace, *irresistible* grace accomplished all; man was destitute of freedom, and if saved, it was because he was impelled to heaven "as an arrow is shot at a target." Most true it is, that by this process the foundation of *merits* was subverted; but, alas! it was the act of Samson: for, as the *will* was destroyed, the fabric of human nature fell in ruins.

The other continental Reformers followed in the same track. All arrayed themselves against the doctrine of merits and all drew their weapons from the armory of Aquinas. They drove home against the Romanists the dogma of absolute predestination, the dogma of their own schools; and on this ground they had the best of the argument, for absolute predestination is in fact destructive of moral freedom and therefore most certainly fatal to human merits. Finding that on these premises their adversaries had the advantage, the Romanist divines were driven to deviate from the doctrine of the schools; and as the extreme degradation of the human will was the weak point in the Reformers' doctrine, they were naturally led to magnify the freedom of the will, and content to forget the absolute decrees of Aquinas. In this movement Molina was conspicuous, and thus the Molinists became the favorite school of Rome, and the glory of the Thomists departed. *Troja fuit*, &c.

But among the more learned and recluse theologians, those who were more absorbed in the metaphysics of the schools than in the changes of practical life, the dogma of absolute predestination still found a sanctuary. Thus, even in the council of Trent, while one party espoused the Semi-Pelagian tenets, another party no less strenuously advocated unconditional decrees. "The wisest theologians," says Basnage, "confessed that predestination without a foresight of works was conformable to truth; but some bishops, sustained by the great number of monks, condemned it as an opinion impious, cruel, and full of horror, because it made God a partial judge, who, without reason, preferred one man to another, and condemned his creatures for sins which he gave them no power to avoid."**

The agency which effected this revolution in the theology of Rome, was no where more unmasked than among the Jesuits. Bellarmine, Suarez, and the first flight of Jesuits, were all Predestinarians, and the constitution of the Society of Jesus, directed its disciples to be formed on the model of Thomas Aquinas. Aquaviva, however, who perfected the order, had the sagacity to effect an alteration, and imbue the society, with doctrines "*better suited to the times.*" This masterly stroke of policy gave the death blow to Calvinism in the Church of Rome, or rather caused it to be laid aside, until another revolution of opinion in the world may require its revival, *in accommodation to the times.* Jansenius made an earnest struggle in its favor, but its day was passed; and the Jansenists, for their faithful adherence to Augustine and Aquinas, were virtually banished by the court of Rome from the pale of the immutable Church.

"See," exclaims the lively and acute Bayle, "another comical scene! The physical predetermination of the Thomists, the necessity of St. Augustine, that of the Jansenists, and that of Calvin, are the same thing at bottom: yet, nevertheless the Thomists disown the Jansenists, and both pretend to be calumniated, when they are accused of teaching the same doctrine as Calvin. There is no Calvinist that does not acknowledge free will in the same sense as Augustine: so that either the council of Trent condemned only a chimera, which never entered into the minds of the Calvinists, or it condemned St. Augustine and the physical predestination. And when the Church of Rome brags of having St. Augustine's faith, and never to have varied in doctrine, it is only done to keep a decorum, and avoid the ruin of a system, which a sincere confession of the truths would necessarily produce."

** Basnage Histoire de la religion, vol i. p. 612: where the reader may find more abundant proofs of the Calvinism of the Church of Rome.

It was shrewdly said by Erasmus, in reference to Luther's method of exploding the doctrine of merit, by denying the freedom of the will, that Luther seemed fond of driving out one evil by introducing another. He might have said by introducing a legion: for the theory of absolute decrees, from the very fact of its relating to the secret counsels of God, is more prolific of disputes than any other under heaven. We have seen, that in the dark ages it split up the Western Church into a hundred sects. Aquinas and Scotus had their respective followers, who quarrelled about their masters' meaning, and were split up into divisions and sub-divisions. Since the Reformation, the history of the theory is a stale repetition of its past developments. The Calvinists, the high Calvinists, the moderate Calvinists, the Antinomians, and others of the same family, have flourished in the place of the Thomists, the Scotists, the New Thomists, and many more whose names have perished. And yet at this very moment, the same theory enchains the mind, and distracts the peace of Protestant Churches in the United States. Jonathan Edwards in later times, has done for Calvin and Luther, the identical office which Thomas Aquinas performed for Augustine: that is to say, by metaphysical refinements he has endeavored to reconcile the theory of absolute, unconditional decrees with the freedom of the will: as if God would give men a law, and send them to metaphysicians to learn that they were able to keep it! And the doctors of the present day are wrangling about the sentiments of Edwards, just as the Thomists wrangled about the sentiments of Aquinas. The Old School Presbyterians are trying to screw up the public mind to rigid Calvinism, while the New School men are pleading for it in its milder forms. All, however, unite in the identical theory of absolute decrees: all unite to flood the country with wire-drawn discussions of metaphysical subtleties, that were a thousand times better discussed six hundred years ago, and yet all have the modest assurance to abuse the schoolmen, and mourn over the ignorance of the dark ages! Mean time the tables are turned. The Jesuits early had the sagacity to perceive the coming revolution, and to adapt their course to the prospective state of the world: they gave a new tone to the Romish Church, and thus brought her back, as far as concerns the doctrine of absolute decrees, to a purer theory, leaving her to chew the cud of inconsistency with an equanimity which from long use has become second nature. And now that the Romanists have exorcised their own Church, and banished Aquinas to the cloisters, they have the rare satisfaction of seeing the Protestants move in the same mental cycle through which *they* have passed, split up into divisions on questions which *they* have long since annihilated, shooting up a hundred monstrous heads in place of those which *they* have destroyed, and reaping in intestine discords the fruits of those dragon teeth which *they* gave the leaders of the Reformation, when they left the communion of Rome!

It is manifest that the only way to escape from the meshes of the Augustine or Calvinistic controversies is to fall back on the primitive theology of the three first centuries, before the theory of absolute predestination was conceived. This the Church of England has done, and if any man doubts this, let him deliberately compare the 17th article of our Church with the tenth chapter of the Westminster Confession.

All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly, to understand the things of God, taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.

IV. Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved: much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is very pernicious, and to be detested.

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor.—Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so, for curious and carnal persons, lacking the spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

The Westminster confession speaks the sentiments of the whole Presbyterian Church (both the old school and new school divines adhering to the same form of expression) and with the single exception of the passivity of man—and that exception merely verbal and not real—it speaks the sentiments of the best Roman Catholic divines before the Reformation. It asserts an *absolute, unconditional* predestination; that God has predestinated a certain number to salvation, to whom only he gives effectual grace, and whom he saves by an irresistible operation of his Spirit, irrespectively of their faith and works. The Church of England, on the contrary, with the fathers of the first three centuries, is content to assert the simple *fact* of predestination without defining its nature. It asserts that God "hath *constantly* (as if the past and future were alike present to his mind) decreed to save those whom he hath chosen in Christ," but it does *not* assert that this choice was without any reference to the *faith* and *works* of the chosen. It asserts that the decree flows from counsels secret unto us, and thus rebukes those who have presumed to define the *motives* in which it originated. And finally, it assures us of the comfort which the godly may derive from the steadfastness of God's purpose, while in their doings they follow the express word of God, and receive his promises in a *general* sense, and cautions us against the danger of appropriating these promises to ourselves in particular, while we lack the Spirit of Christ. This is simple truth, and such as must be admitted by every man who believes in God. And to this simple and primitive view the generality of our divines have steadfastly adhered. A few, (and the only wonder is that they have been so few,) of our earlier theologians there have been who were less thoroughly emancipated than our Reformers from the shackles of the scholastic theology, and who were as backward as Calvin himself in extricating their minds from the prescriptive dogmas of Aquinas. It may be, too, that the same scholastic influence is slightly perceptible in the phraseology of the homilies and other contemporary writings; though here again the wonder is that so few traces exist. But the main stream of our theology as respects the subject of "decrees," has flowed onward in conformity with the spirit of the article, and the simplicity of the primitive faith: and we may add the faith of the Greek Church, which on this point has been uncorrupted. The consequence has been that our communion has been saved from a prolific source of dispute: we have never had among us any conflicting theories on the subject of absolute decrees: our only difficulty has been to guard our articles from those who, having imbibed Calvinism either in whole or in part from Extra-episcopalian influences, have aimed to bend them to their support. This evil, however, has been but occasional and temporary: while the benefit of excluding the recognition of absolute decrees has been illustrated in the Church of England, from the time of the Reformation to the present, in a continued exemption from metaphysical discussions, and the production of a more sound and practical theological literature, than is to be found in any other Church.

Columbia College.—On Thursday, the 13th instant, this venerable institution celebrated its semicentennial anniversary. "The solemnity," says the New York American, "was one of the deepest interest, and all who had power to come participated in the interesting rite. At half past ten the procession was formed in the college green, and passing through St. John's Park, entered the chapel in reversed order, where it was greeted by the majestic voice of the organ. After the introductory prayer by the Rev. Dr. Meyer, the splendid anthem Non Nobis Domine, of Felix Mendelsohn Bertholdi, was executed with perfect taste, feeling and science, by an admirable choir."

The Rev. Manton Eastburn then delivered a most finished, appropriate, and eloquent oration. His theme was the occasion which had drawn us together: each word of his classic discourse was uttered with emphatic distinctness, and found its way to every heart. I could with difficulty portion it out into the customary measures of eloquence, tell you where his exordium terminated, or where his peroration began; it was a sweet and impressive whole, a retrospective voyage up the stream of the past; and the eyes of all whom he thus conducted were rivetted upon a scene so fraught with sad yet sweet reminiscences; and as we glided by the flowerless banks, our Palinurus ever and anon called up some one loved shade, and thus endued the landscape with a momentary life.

But first, his wand presented to us the old structure of the college, and we listened with deep interest to the legend of its ancient vicissitudes. We learned how, some time after the peace, a sage legislature provided our State with the means of obtaining intellectual culture—itself like peace among the cardinal blessings of freedom. How, on this same day fifty years ago, the college was, for this wise purpose, rechartered; and how, with this new impulse and a changed name, our noble mother bid all, far and wide, to come and drink of the waters of knowledge. How, at a later date, her external form was modified and enlarged into the present appropriate monument, and allusion was happily made to the emotions of regret with which this transformation was viewed by those whose associations and friendships were allied to the ancient edifice.

A tribute of respect was next paid to the memory of De Witt Clinton, not as the originator of our great public works, but as the founder of that deepest of internal improvements, our common schools. This places the fame of the illustrious statesman beside that of the lawgiver.

Our orator then dwelt on the pre-eminent powers of Dr. Mason, a divine whose masterly and enthusiastic eloquence will be long handed down, as a tradition, from father to son. We have, it is true, his written thoughts; but where are the majestic form, the glowing features, the imposing presence, the sweet yet thrilling voice which once elicited all save the clamors of adoration. Dr. John M. Mason was a pupil, and subsequently a President of Columbia College.

Allusion was then made to the memories of Joseph Nelson, of Dr. John Watts, of Bedell, and of Robert Charles Sands. Sands died at the age of thirty-three, and America can deplore the loss of few who were riper scholars, or who were more deeply imbued with classical lore and poetic tastes. Mr. Eastburn recited an exquisite translation of the fable of Niobe, in the Metamorphoses of Ovid, rescued from the voluminous MS. of our gifted townsman.

For ever allied to the memory of Sands is the virtuous fame of James Wallis Eastburn, his coadjutor in the production of Yamoyden. This poetic narrative of the fortunes of Philip will ever live in the annals of our literature as a work of genius, and one rendered the more attractive by the hero of its story. Yes! at some remote day, when its aborigines shall have for ever disappeared from the bosom of this fairest region of earth, their tale will afford fruit for the historian and the antiquary, while an unborn commentator shall re-echo our plaint that Eastburn should have perished in the bud and Sands in the bloom of existence.

We look earnestly for the publication of this discourse, in that it embodies the expression and emotions of the day, and that it will give to the public some exquisite verses of the orator's gifted brother, which all present in St. John's Chapel on that occasion listened to with rapture.

And as we still dwelt upon the past, other forms arose and disappeared in the obscurity: some beheld Chancellor Livingston, whose fame has already found an eloquent biographer; others there were who recalled to mind the talents of William Irving, the lamented brother of our distinguished fellow-citizen and the author of various beautiful and anonymous effusions in that quaint periodical on which Mr. Irving's subsequent successes have placed an undying impress; to the eyes of others appeared the expressive features of the Rev. Matthias Bruen, a divine, whose remembrance, coupled with regret, still lingers in many a bosom.

As the orator pronounced the name of Edmund D. Griffin, I believe that there were those present who wept. Touching, indeed, are our recollections of that gifted and glowing young divine, and the wounds inflicted by his death have not yet healed. Such regrets are too recent not to prove bitter, and in vain are we taught to regard with resignation so painful and incomprehensible a dispensation.

This able discourse terminated with an earnest appeal to the youth there assembled to flock around the standard of their Alma Mater; to foster and cherish her with love and with gratitude for her past bounties; and, in so doing, render unto coming generations the same service which a preceding one accomplished for us on the very day whose anniversary we were assembled to commemorate.

The *Rex Tremendæ Majestatis* and the *Benedictus* of Mozart, were then executed by the same skilful choir; after which, a poem, "On the Advantages of Intellectual Labor," was delivered by William Betts, Esq. We were not so fortunately placed as to hear this production, but are informed by those seated nearer the orator that it was able and scholar-like, and we look forward with interest to its publication.

Every bosom now responded to the inspiring *Te Deum Laudamus* of Haydn; after which, the following honorary degrees were conferred:

The honorary degree of Master of Arts on Fitz-Greene Halleck, William Cullen Bryant, and Charles Fenno Hoffman, Esquires.

The honorary degree of Doctor in Divinity, on the Right Reverend Samuel A. McCoskry, Bishop of the Protestant Episcopal Church in the State of Michigan; the Rev. Samuel A. Van Vranken, Pastor of the Dutch Reformed Church in Poughkeepsie; the Rev. Philip S. Meyer, Pastor of a Lutheran Church in Philadelphia; the Rev. William R. Whittingham, A. M., Professor in the General Theological Seminary of the Protestant Episcopal Church in the United States; the Rev. Thomas H. Taylor, Rector of Grace Church in the City of New York; the Rev. Samuel Seabury, A. M., and the Rev. Jno. Bethune, Rector of Christ Church, Montreal.

And the honorary degree of Doctor of Laws upon David B. Ogden, John Duer, and George Griffin, Esquires; and upon his Excellency Peter D. Vroom, Governor of New Jersey, an Alumnus of the College.

After a well-executed voluntary on the organ, the exercises of the morning were suitably terminated by a valedictory prayer from the lips of the Rev. Dr. Milledoller.

The festivities were renewed in the evening, when a brilliant, numerous company assembled in the college chapel, where they were received by the President. The occasion is described as one of memorable interest, and has formed a new link in the chain which binds the college to the affections of the public.

St. Mary's Hall.—We rejoice to think that the mind of the Church is awakening to the importance of educating its youth: we say *awakening*, for we believe that the subject is as yet but imperfectly apprehended, and that the laudable efforts hitherto made are but essays towards a better state of things than has yet been realized. The Institute at Flushing has done much for one sex, and St. Mary's Hall will, we trust, do as much for the other. The importance of female education is so well and eloquently enforced in the prospectus of St. Mary's Hall, the greater part of which will be found on our first page, that we have only to refer our readers to it for a better expression of our sentiments than any thing which we could indite. In all that relates to the solid and ornamental branches of education, the institution promises to rank among the first in our country. The best provision is made for securing a healthful moral and religious influence. The character of the principal stands deservedly high; and in a pecuniary point of view, the institution is placed on a liberal basis. We trust that the projectors will be sustained in their enterprise, and that St. Mary's Hall will receive a liberal share of the patronage of the Church.

Erratum.—The notice in our last paper, calling on Episcopalians *and others* to convene for the forming of a Bible and Common Prayer Book Society, extended its invitation beyond the intention of its author. It will be corrected by expunging the words "*and others*," which were an interpolation of the printer.

The Children of the Resurrection.—This is the title of a sermon just published, by the Rev. F. H. Cuming, rector of Calvary Church, in this city, the design of which is to console the believer under the loss of relatives and friends who have not died in the Lord. The topics of consolation are derived chiefly from the consideration of the new nature with which the believer is endued in his glorified state. The theme is one of interest, and we trust the sermon will be found conducive to its proposed end.

Branch School of Columbia College.—We are glad to find that the grammar school of Columbia College, which has proved so flourishing under the direction of Professor Anthon, is to extend its benefits to another section of the city. A branch school is to be established near St. Luke's Church, for the particulars of which see the advertisement in another column.

The Rev. Benjamin Dorr, having taken a letter of dismission from this diocese to that of Pennsylvania, and been there received, has changed accordingly his canonical residence.

The Rev. Chaplin S. Hedges has been transferred from the Diocese of Virginia to Bishop Kemper's jurisdiction, and having been received by him, has accordingly changed his canonical residence.

Bishop Onderdonk's Visitation.—The Bishop's appointments for visitation have been changed by the addition of *Vienna* and *Pleasant Valley*.

The Rev. Henry Gregory has accepted an invitation to resume the rectorship of Calvary Church, Homer, N. Y.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Ascension-day, Thursday, May 4, Cairo, *Greene county*: Ordination, A. M.; Confirmation, P. M.

Sunday after Ascension, May 7, Pierrepont Manor, *Jefferson county*: Ordination, A. M.; Confirmation, P. M. Tuesday, 9, Canton, *St. Lawrence county.* Friday, 12, Constantia, *Oswego county.*

Whitsunday, May 14, Syracuse, *Onondaga county*: Ordination, A. M.; Confirmation, P. M. Whitsun-Tuesday, May 16, Auburn, *Cayuga county.* 17, Seneca Falls, *Seneca county*: Ordination, A. M.; Confirmation, P. M. 18, Geneva, *Ontario county*: Ordination, A. M.; Confirmation, P. M. 19, Do. Institution. 20, Vienna.

Trinity Sunday, May 21, Sodus, *Wayne county.* 22, Palmyra. 23, Canandaigua, *Ontario county*: Ordination, A. M.; Confirmation, P. M. 24, Centrafield. Friday, 26, Hammond's Port, *Steuben county.*

First Sunday after Trinity, May 28, Ithaca, *Tompkins county*, Institution, A. M., Confirmation, P. M. 29, Richford, *Tioga county.* Wednesday, 31, Mount Upton, *Chenango county.* June 1, Otego, *Otsego county.*

Second Sunday after Trinity, June 4, West Troy, *Albany county*: Consecration, A. M.; Confirmation, P. M.; Christ Church, *Troy*, evening. 5, West Troy, Ordination.

Friday, June 16, Paterson, *Putnam county*: Consecration, A. M.; Confirmation, P. M. 17, Do. Ordination.

Fourth Sunday after Trinity, June 18, Lithgow, *Dutchess county.* Pleasant Valley, *evening.* Tuesday, 20, Christ Church, Poughkeepsie. 21, Wappinger's Creek. 22, Fishkill. 23, Fishkill Landing.

Fifth Sunday after Trinity, June 25, Flatbush, *Kings county.*

Sixth Sunday after Trintiy, July 2, St. Mary's Church, *New York*: evening.

Saturday, July 8, Jamaica, *Queens county.*

Seventh Sunday after Trinity, July 9, Hempstead, A. M.; Rockaway, P. M. Tuesday, 11, Islip, *Suffolk county.* 12, Setauket. Friday, 14, Huntington. 15, Cold Spring Harbor, *Queens county.*

Eighth Sunday after Trinity, July 16. Oyster Bay, A. M.; Glen Cove, P. M. 17, Hempstead Harbor. 18, Cow Neck. 19, Little Neck. 20, Flushing. 21, Newtown. 22, Hallett's Cove.

Ninth Sunday after Trinity, July 23, Tompkinsville, *Richmond county.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—Third Tuesday after Easter, April 16, instituted the Rev. Benjamin I. Haight into the office of Rector of All Saints' Church, in this city. The morning prayer was read by the Rev. John F. Schroeder, D.D., an assistant minister of Trinity Church, assisted by the Rev. Reuben I. Germain, deacon, late assistant minister of All Saints', who read the lessons. The keys of the church were presented to the new incumbent, in the name and behalf of the parish, by Mr. Robert S. Bartow, junior warden, the senior warden being absent through indisposition. The sermon was preached by the Bishop.

In the afternoon, confirmed 17 in the Mission Church of the Holy Evangelists, in this city.

Good Friday.—This day, which in Connecticut is now usually selected as the day of the annual feast by the Governor of the State, was very seriously, solemnly, and religiously observed by all denominations. We did not see a shop or store open on our way to Church, which lies through the most busy part of the city.—*Chronicle of the Church.*

Regard for the Church.—It affords us much gratification to see the growing regard for the institutions of the Episcopal Church, even among its most staunch opposers. As an evidence of this, we have been permitted to see the other denominations so far conforming to the customs of the Episcopal Church, as to have services through the whole of *Passion Week.*—*Ib.*

Ordination.—In St. Paul's Church in this city, on the fourth Sunday in Lent, March 5th, Charles B. Stout was admitted to the holy order of Deacons, by the Right Rev. Dr. McCoskry, Bishop of the Diocese of Michigan. Morning prayer was performed by the Rev. A. S. Hollister of Troy, assisted by the Rev. Charles Reighley of Ypsilanti, and the candidate presented by the Rev. Samel Marks of Ann Arbor. The sermon was preached by the Bishop, to an attentive and crowded audience.—*Detroit Jour.*

The Rev. Dr. Robertson, the Missionary to Greece, arrived at Syra, on the 27th of December, after a short passage of forty days from Boston, in good health, together with Mr. and Mrs. Lincoln, and another fellow passenger.—*Spirit of Missions.*

We learn from the Philadelphia Observer, that the Ftrst Presbyterian Church in Philadelphia sustained last year 16 young men in their studies for the Christian ministry; the present year it has pledged to the Presbyterian Education Society, (not the Gen. Ass. Board of Ed.) the means of supporting *forty* young men. This is noble. If all churches throughont the land will do likewise, according to their ability, means will not be wanting to educate every pious, promising young man that can be found and induced to prepare for the gospel ministry.—*Southern Churchman.*

CALENDAR.

APRIL

23. 4th Sunday after Easter.
25. St. Mark the Evangelist.
30. 5th Sunday after Easter.

MAY.

1. St. Philip and St. James, the Apostles.
2. Rogation Days.
3. Rogation Days.
4. Ascension Day.

MARRIED,

In Richmond, Va. on the 18th inst. by Rt. Rev. Bishop Moore, Rev. *Clement M. Butler*, of Syracuse, N. Y., to Miss *Frances L. Hart*, daughter of Rev. Wm. H. Hart, of the former place.

NOTICES.

☞ The annual meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America will be held at St. Paul's Church, in the city of Baltimore, on Wednesday, the 7th of June next, at 5 o'clock, P. M. P. Van Pelt, Secretary.

☞ About six months since, an association of ladies was formed in this city, for the benefit of colored orphans. The design of its managers is to provide an asylum where their beneficiaries shall be fed, clothed, and instructed in reading, writing, and the rudiments of arithmetic, and provided with a home, until they are of an age to procure their subsistence. Aware that the present season of unprecedented embarrassment is most unfavorable to applications for pecuniary assistance, the object of this appeal is simply to request, from charitably disposed persons, donations of such old articles of furniture, clothing or bedding, as may be nearly useless to the donors, and answer all purposes of decency and comfort to those for whose use they are bestowed. A house has been purchased on very advantageous terms, and about the first of May the operations of the society will commence.

Copies of the constitution may be obtained at Mr Roe Lockwood's bookstore, in Broadway, near Lispenard st., or of Messrs. Leavitt, Lord & Co. Broadway, near John street, or at the Protestant Episcopal Press, 28 Ann street.

Any gift, however small, will be gratefully received by either of the managers, whose names and residences are printed with the constitution.

TO ALL WHOM IT MAY CONCERN.

Constitution of the Gen. Prot. Epis. S. S. Union.

"Article 7. All Sunday schools and Sunday school societies, in union with this society, shall make to the Secretary, by the first day of June in each year, or such other day as the Executive Committee may appoint, an annual report of the state of their schools or societies, the names of their officers, &c. The Executive Committee shall prepare therefrom an annual report, to be submitted to the Board of Managers, which, when agreed to by the Board, shall be published and circulated as they may direct."

The Secretary requests, as a special favor, that the *Reports* may be transmitted to him as early as Monday, May 22, 1837. F. H. Cuming, Secretary
Gen. Prot. Epis. S. S. Union, 28 Ann street.

*** Insertion of the above in the other periodicals of the Church is respectfully solicited.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—

Remitted by Benjamin Howard, esq. Boston, from St. Michael's church, in Marblehead, by the hands of Rev. W. H. Lewis, $25; from Female Missionary Association of Christ church, Cambridge, by the hands of S. Greenleaf, esq. 10; from St. Thomas' church, Taunton, by the hands of Rev. S. Hassard, for Syra, 44, and for Cape Palmas, 38—making 117. Remitted by Rev Dr. S. Jarvis, rector of Middletown, Ct. from a few personal friends of the Rev. Thomas Savage, M. D. in aid of the mission to Cape Palmas, 40; received from "a North Carolinian," for mission to Crete, 2. Received by the hands of James Swords, esq. from the congregation of St. Ann's church, Brooklyn, for general purposes, 112, and from the Youth's Missionary Association of St. Ann's church school No. 1, to be appropriated towards the education of females in the mission school under the charge of Mr. and Mrs. Hill, in Athens, Greece, 138 14—making 250 14. From Association for Promotion of Christianity of South Farnham parish, Essex co., Va. per Rev. John McGuire, 30; from Association for Promotion of Christianity of St. Ann's parish, Essex county, Va. 17 19; from Female Association for Promotion of Christianity of St. Ann's parish, for Greek mission, 20—making 67 19. From the Rev. Peter J. Shand, rector of Trinity church, Columbia, S. C., offerings of his congregation for one quarter ending April 2, for general purposes 21, for China 18 75, for Africa 28 25, for Burman mission 2—making 70—total, $546 33.

Charles J. Aldis, Acting Treasurer,
April 18. Bank of America.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions, since his report of the 12th inst.

From the congregation of St. Ann's church, Brooklyn, $725 08; from the teachers and scholars of Sunday school No. 2 of same church, for the education of a female child at the Green Bay mission school, to be named, 35; from Rev. Peter J. Shand, rector of Trinity church, Columbia, S. C. 58 07, viz. for domestic missions generally, 40, for Key West, 10, for Green Bay, 3, and for Bishop Kemper's mission, 5 07; by the hands of Rev. E. C. McGuire, from the Association for the Promotion of Christianity of South Farnham parish, Essex co. Va. for domestic missions, per Rev. J. P. McGuire, 30 07; from the Association for the Promotion of Christianity of St. Ann's parish, Essex county, Virginia, for do. per do. 20; from the Female Association of the same parish, for do. 17 99; collection in St. John's church, Fort Hamilton, N. Y. after a sermon by Rev. Mr. Dorr, on Sunday morning, 16th inst. 22 86; by the hands of Fred. H. Stimpson, esq. receiving agent in Boston, received from an unknown person, through Rev. M. A. D'W. Howe, 5; amount of collection in St. John's church, Wilkinsonville, Mass. for domestic missions, 18 35; weekly offerings of a small family, 2—total, $934 42.

April 19. James Swords, Treasurer.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following sums, viz:

From a collection made in St. James' church, North Salem, Westchester co., by the hands of Rev. B. Evans, $3; from a collection made in St. John's church, Kingston, N. Y., by the hands of Rev. John Dowdney, jr. 5 53; from a collection made in Trinity church, Constantia, Oswego county, N. Y. by Rev. Henry Peck, 3—total, 11 53.

Thomas Browning, Treasurer,
77 Maiden lane.

GENERAL THEOLOGICAL SEMINARY.

The subscriber acknowledges the receipt of $18, collected by the Rev. Dr. Eastburn, for the furnishing of a room for sick students at the seminary.

April 19. Henry Anthon.

CALVARY CHURCH.

The following additional donations towards cancelling the debt of this church are hereby most gratefully acknowledged:

From P. E. F. McDonald, $19; Cash, 4; James Robinson, 3; an Episcopalian, 1; Rev. Mr. Dorr, 5—total, $23.

Giles Bushnell, Treasurer.

The Treasurer of the German Episcopal Church of St. Timothy thankfully acknowledges the sum of $15, collected by Dr. Borrowe from several individuals.

Any donations for the support of this infant congregation may be left at the Protestant Episcopal Press, or at Swords, Stanford & Co.'s, directed to the Treasurer.

J. D. Fitch.

The following contributions towards the building of a church in Livingston county, Michigan, are gratefully acknowledged:

Wm. Smith, James W. Cooke, William Stebbins, W. W. Dibblee, Cornelius Simonson, Isaac Guion, James Brooks, Charles M. Simonson, William Hockman, Benjamin Waite, $5 each; P. Hanford, Hugh Smith, $3 each—total, $56. Wm. A. Clark.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending April 20, from the following persons, viz:

Asa Cornwall—Rev. D. Babcock, with remittance—Thomas Chapman, with remittance—Rev. P. P. Irving—Jesse Ives, with remittance—Rev. Alvah Guion—Postmaster, Bridgeport, Ct.—E. Williamson—C. Stimpson—Rev. H. Stanley, with remittance—Mrs. Mary B. Hatch, with remittance—A. Randall—J. M. Tappan, with remittance.

Received by the Gen. Prot. Episc. S. S. Union.

Z. Clark—Jesse Brooks, postmaster—A. Wheaton, do.—Betsy M. Bostwick, with remittance.

SELECT BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

298 GREENWICH STREET.

MRS. GOULD respectfully informs her friends and the public, that she will, on the 15th of May next, commence a boarding and day school for young ladies, at 298 Greenwich street.

Mrs. G. has had several years' experience in the business of instruction, and has been deemed peculiarly successful in forwarding her pupils.

She has engaged gentlemen of the first talent in the various departments, and pledges herself to spare no pains nor expense to advance the interests of those who may honor her with their patronage.

The discipline of the establishment will be mild and affectionate, and special attention given to the manners and easy department of the young ladies.

For a prospectus of the school, or any other particulars, Mrs. G. will be happy to receive applications on any Saturday, at her present residence, No. 51 Vesey street.

The following gentlemen have kindly permitted Mrs. G. to refer to them.

Rt. Rev. Bishop Onderdonk,	Rev. Dr. Brownlee,
Rev. Dr. Berrian,	Rev. Dr. Knox,
Rev. Dr. McAuley,	Rev. Dr. Schroeder,
Rev. Dr. DeWitt,	S. W. Anderson, Esq.
Rev. Dr. Eastburn,	S. G. Raymond, Esq.
Rev. Dr. Hawks.	April 22. 3t*

BRANCH GRAMMAR SCHOOL OF COLUMBIA COLLEGE.

A branch of the Grammar School of Columbia College will be established, on the first of May next, in the building lately occupied by St. Luke's school, at the corner of Hudson and Grove streets. The system of instruction will be the same, in every respect, with that pursued at the parent institution in Murray street, and pupils will be prepared either for admission into college, or for entrance into a counting house. The branch will, in common with the parent school, be under the sole superintendence and control of Professor Anthon. Applications for admission to be made to the Rector, at No. 7 College Green, and, after the first of May next, at the school itself.

April 22, 1837. 3t.

TO EPISCOPALIANS.

A new and splendid assortment of Bibles and Prayer Books, in every variety of size, style and binding, just received and for sale by the New York Protestant Episcopal Press, 28 Ann street.

April 22.

TO TRUSTEES OF DISTRICT SCHOOLS.

A respectable married man, of moral habits and plain education, is desirous of obtaining a permanent situation as teacher in a district school. Communications addressed to Mr. George L. Allen, office of the Churchman, will be immediately attended to.

April 22, 1837.

TO TEACHERS.

☞ Three Teachers will be wanted at the Bordentown Institute on and after the 1st day of May ensuing—one to take charge of the department of Mathematics and Natural Philosophy, salary $400 per annum, in addition to board and lodging; another to teach History, Geography, &c., at $300 per annum; and another for the Juvenile department, at $200 per annum.

N. B.—For the department of Mathematics and Natural Philosophy, a young clergyman would be preferred, who would be willing, in addition to his scholastic duties, to preach once a week. This is not, however, an absolute requisition.

Application may be made (if by letter, *post paid*) to the Rev. Dr. Arnold, Principal of the Institute,

March 30. Bordentown, N. J.

☞ A CLERGYMAN, a graduate of Queen's College, Cambridge, is desirous of instructing a *select number* of young gentlemen in the usual branches of a liberal education. Having resided for several years in France and Italy, and acquired a competent knowledge of the languages of those countries, he would make no extra charge for tuition in them. Should a sufficient number of pupils offer, the advertiser will be prepared to commence after 1st May next, in the neighborhood of Lafayette Place.—Address, for terms, &c., A. B. No. 30 St. Mark's Place.

Refers to

Rt. Rev. Bp. Onderdonk, Rev. Dr. Milnor,
J. W. Powell, M. D. Rev. C. V. Kelly,
Rev. Dr. Lyell. April 5.–5t

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

☞ PUBLISHED THIS DAY—

The Children of the Resurrection; or the Believer consoled under the Loss of Relatives and Friends who have not died in the Lord—A Sermon preached in the afternoon of Easter, March 26, 1837, in Calvary Church, New York, by Rev. F. H. Cuming. For sale by the Gen. Prot. Epis. Sunday School Union, 28 Ann street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,

Two doors below Nassau street,

Under the superintendence of

John W. Mitchell, Ch'n.,
John E. Earle,
Wm. M. Benjamin,
Wm. R. Wadsworth,
P. E. F. McDonald,
Wm. H. Vermilye,
Theron Wilber,
Louis Sherman.
Committee of Publications and Sales.

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent, No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, stiff covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table, do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to God—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2—Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or $11 20 per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tf

POETRY.

From the British Magazine.

MOONLIGHT.

"The morn above, the church below,
A wondrous race they run;
But all their radiance, all their glow,
Each borrows of its sun."
Christian Year on Septuagesima Sunday.

Is it not happiness to steal
Forth on the silent night,
In confidence, and hope to feel
The moon's pale light?

Well do we joy—we know that ray,
For our assurance given,
That darkness hath not quench'd the day
In the wide heaven.

Well do we love thee, gentle moon;
Our heavenly Father's love
Sent thee to guide, in night's dark noon,
The feet that rove.

That love which when our glorious sun
Was hid from mortal sight,
Yet left us not on earth alone,
In moonless night.

As twilight, ray by ray, declined,
Apostles sought the tomb,
To seek, if haply they might find,
In fear and gloom,

Rest for the aching heart—some safe
And secret place to hide,
Around which sin and Satan chafe
Passion and pride.

The Church of Christ, the Spirit's home,
Amid the cheerless night,
He planted it, earth to illume
With heavenly light.

His own clear rays, reflected thence,
Fill with unearthly rest,
And light, and hope, and confidence,
The troubled breast.

Well do we joy, though tempests low'r;
For, taught by that calm ray,
We rest in peace till morn shall pour
A brighter day.

Well do we joy, for through the night,
When sin and danger roam,
From error free, that blessed light,
It guides us home.

Well do we joy—earth can bestow
Nought calm, and sure, and bright;
Those beams for ever brighter glow
To perfect light.

MISCELLANEOUS.

From the "Puritan."

THE BIRD'S NEST IN THE MOON.

Did you ever, my friendly reader, in revisiting your native place, from which, like me, you had been separated by many years of wandering, experience the sensation of littleness with which every object seemed clothed, shrinking in its dimensions as your eye had become enlarged by a familiarity with the nobler scenes of a wider world? I was born on the northern side of the Blue hills, which seemed to my boyish eyes as the loftiest mountain that ever propped the incumbent sky. My first expedition on the ocean was down the capacious waters of Dorchester bay, in one of those vast floating castles, called a wherry, or a canoe, to catch those mighty monsters of the deep, denominated tom cod. O how did my heart expand as we ploughed out of the great basin of waters, called Mill creek! What emotions of sublimity did I feel when I reached the juncture where the dark Neponset, the mother of frogs and mud-turtles, rolls her copious streams to join the billows of Boston harbor! What sensations of alarm entered my breast as we doubled that long cape called Farm-bar, renowned for periwinkles and clams! How did I look with an aching eye over the boundless surface of brine, which separates Farm-bar from Dorchester heights, now ycleped South Boston. And, to look still farther into the impenetrable regions of the north, and see, beyond the forts, the dome of the State-house, and the steeples of Boston, lifting their tops in the blue horizon almost beyond the ken of human vision,—it made my imagination reel. I had new conceptions of the magnitude of our world. Thompson's Island I supposed must be the shores of some of the western countries in Europe. But when we came to sail through the narrows of squaw rock, and finally pass the Moon,* my imagination became dizzy, and I felt like a man in a balloon, who has bid farewell to sublunary scenes, and scarcely expects again to tread the terrestrial ball. Bounding billows! how did you roll in majesty to my youthful eye! Mighty scenes! how did you impress my childish fancy with the first ideas of vastitude and magnificence!—Alas! our conceptions are all relative. Every thing depends on the state of the mind. One may see St. Peter's Church at Rome with less emotion than our State-house, and stand at the foot of Etna itself without feeling or fear.

I love to visit these scenes, for they give me back the green days of childhood and pleasure with all the freshness of the original impression. I do not mean to say that I view these scenes with the admiration and delight with which they were once beheld. But they form a kind of *medium*, a perspective glass by which one can look back to the time when every prospect was pleasing, because every object was new. I love to go to the Moon. I never shake off sublunary cares and sorrows so completely as when I am fairly landed on that beautiful island. A man in the Moon may see Castle Island, the city of Boston, the ships in the harbor, the silver waters of our little Archipelago, all lying as it were at his feet. There you may be at once social and solitary: social, because you see the busy world before you, and solitary, because there is not a single creature on the island, except a few feeding cows, to disturb your repose.

I was there last summer, and was surveying the scene with my usual emotions, when my attention was attracted by the whirring wings of a little sparrow, whom in walking I had frightened from her nest. It may be necessary, perhaps, to tell some of the clerks in Washington street, who, six months from the country, are apt to forget all the objects among which they were born and bred, that this bird always builds its nest on the ground. I have seen their nests in the middle of a corn hill, curiously placed in the centre of the five green stalks, so that it was difficult, at hoeing time, to dress the hill without burying the nest. This sparrow had built her nest as usual on the ground, beneath a little tuft of grass, more rich and thick set than the rest of the herbage around it. I cast a careless glance at the nest, saw the soft down that lined its internal part, the four little speckled eggs which enclosed the parents hope. I marked the cows that were feeding around it; and I came away without the least imagination that I should write a dissertation on the *Bird's Nest in the Moon.*

But our minds are strange things. That bird's nest has haunted me ever since. I could not but inquire, why Providence, who inspires all animals with an unerring instinct, had not moved the foolish creature to build her habitation in a safer place? A multitude of huge animals were feeding around it, one tread of whose cloven foot would crush both bird and progeny into ruin. I could not but reflect on the precarious condition to which the creature had committed her most tender hopes. I was thinking how the interest of two beings, both created by the same high hand, and supported by the same kind power, might cross each other, and neither of them know it, until the fatal moment when the feebler might be annihilated by the stronger power. A cow is seeking a bite of grass; she steps aside merely to gratify that idle appetite; she treads on the nest, and destroys the offspring of the defenceless bird. Thus, what is a trifle to one being, is destruction to another.

Before I proceed any further, I think proper to apprize the reader, that I was in a right frame of mind to write a meditation on a broomstick; and however much wits may sneer and critics condemn, I am determined to make something of my bird's nest.

As I came away from the island, I reflected that this bird's situation, in her humble defenceless nest, might be no unapt emblem of man in this precarious world of uncertainty and sorrow. We are impelled, by some of the tenderest instincts of our nature, to form the conjugal connection, the eye of some matchless beauty attracts our attention, and melts our hearts; we form the tender union, and we build our nest, committing to it the soft deposites of our gentlest affections. But where do we build this nest? Are we any wiser than the foolish bird? No—the nest is on the ground of terrestrial calamities, and a thousand invisible dangers are roving around. We are *doubled in wedlock and multiplied in children*, and stand but a *broader mark* for the cruel arrows of death and destruction, which are shot from every side. What are diseases in their countless forms, accidents by flood and fire, the seductions of temptation, and even half the human species themselves, but so many huge cows feeding around our nest, and ready, every moment to crush our dearest hopes, with the most careless indifference, beneath their brutal tread? Sometimes, as we sit at home, we can see the calamity coming at a distance. We hear the breathing of the vast monster; we mark its wavering path—now looking towards us in a direct line—now capriciously turning for a moment aside. We see the swing of its dreadful horns, the savage rapacity of its brutal appetite; we behold it approaching nearer and nearer, and it passes by within a hair-breadth of our ruin, leaving us to the sad reflection that another and another are still behind. Poor bird! I feel no heart to condemn thy folly, but rather to weep over thy condition and my own. Our situations are exactly alike. The choicest comforts come entwined with pain; and no sooner is thy callow young developed, than thou feelest all the cares that distract a parent's heart. How often hast thou been driven from thy nest!—How often hast thou fluttered thy wings in agony, and taken up the wail of sorrow, as if thy children were already lost. The careless step, so indifferent to another, was rapture or despair to thee.

A man must be a fool not to perceive that these remarks are written by a parent: and I am sure they are dictated by feelings which none but a parent can understand. Well, then, let me tell the secret, and be as foolish as the best of them, since, in this hard age, none but a fool would have a feeling heart. The other evening I walked into the chamber where my children were sleeping. There was Nathan with the clothes half kicked down, his hands thrown carelessly over his head, tired with play, now resting in repose; there was little Sal, with her balmy breath and her rosy cheeks, sleeping and looking like innocence itself. There was Lucy, who has just begun to prattle, and runs daily with tottering steps and lisping voice to ask her father to toss her into the air. [I solemnly wish, if these remarks are read by any youthful bachelor of forty, who boards and means to board all his days in Tremont House, that he would read not a syllable farther.] As I looked upon these sleeping innocents, I could not but regard them as so many little birds, which I must fold under my wing, and protect if possible in security in my nest. But when I thought of the huge cows that were feeding around them; the ugly hoofs that might crush them into ruin; in short, when I remembered *the Bird's Nest in the Moon*, I trembled and wept.

But why weep? Is there not a special providence in the fall of a sparrow? It is very possible, that the nest which I saw was not in so precarious a condition as it appeared to be.—Perhaps some providential instinct led the bird to build her fragile house in the ranker grass, which the kine never bite, and, of course, on which they would not be likely to tread: perhaps some kind impulse may guide that species so as not to tread even on a bird's nest. At any rate, chance might lead to an escape. I have never heard, and I despair now of ascertaining, the important fact that, the nest I saw was actually crushed by the foot of a cow. Perhaps the joyful mother saw her young expand their wings, and inherit their paternal air; perhaps the progeny of those very eggs are now singing in the groves around Boston. There is a merciful God whose care and protection extends over all his works, who takes care of the sparrow's children and of mine.

I think I have read somewhere, that, if a man wishes to learn to pray, he must go to sea; but, with all due submission to the author of this wise remark, I think we should rather say—Let him be married and have a family of children. It is almost impossible to be an infidel with a little progeny rising round you. If Hume could have seen a little lisping girl come and climb his knees, and address him as a father—"Papa, who made all things?"—he would have almost involuntarily answered—God. If a man wishes to learn to pray for protection during the night let him go, as I have done, and see his children asleep, and remember the pestilence that walks in darkness. Let him experience the feelings of an anxious father bending over the sleeping forms of his tender children, and conscious of the thousand dangers, seen and unseen, that hover around their defenceless heads. It was over her dear little sleeping infants—if she had any—I imagine, that Mrs. Barbauld penned the following beautiful remarks: "If prayer were not enjoined to the perfection, it would be permitted to the weakness of our nature. We should be betrayed into it, if we thought it sin, and pious ejaculations would escape our lips, though we were obliged to preface them with—God forgive me for praying!"

A family of children, walking amidst a thousand dangers and often escaping, is one of the most striking proofs of a particular Providence that ever met my mind. To talk about the general laws of nature, immutable and unbendible to the interposing will of the Deity! Away with such metaphysical trash; it is just fit for old bachelors to write. Until I had children, I never knew what the Scriptures meant, when they say that the *very hairs of our head are all numbered.* I was once standing in a public road and saw a team of three yokes of oxen and a horse moving very fast along the road without a driver. A little child was standing in the road directly before the wagon, with no time for escaping. The whole train of cattle passed directly over the child, throwing it down, and apparently crushing it into jelly. Every spectator thought it dead; its life was not worth a *pin's fee*; the anxious mother ran to rescue her offspring; but, alas, too late; and her piercing shrieks spoke her despair. But lo, when the little urchin was picked up, instead of being found a corpse, as was by all expected, its roguish smile seemed to say that it regarded the event as a good joke, which it would willingly see repeated. Every one of the beasts, though moving so rapidly, had contrived to shun the child; and this event, together with the *Bird's Nest in the Moon*, have convinced me, that verily there is a God, and that he governs the world by a particular providence.

I have often thought that it was unfortunate that some of the great geniuses, who have undertaken to enlighten the world by their infidelity, were not married men. It would have done more to help them to *digest the venom of their spleen*, than all the long volumes of rejoinders which have been written by metaphysical theologians. For, to say nothing of the powerful smiles of a woman, when that woman is your wife, reflecting and beaming the very benevolence of a creating God—there are some things in a married life, which are enough to overthrow the faith of the most stubborn infidel that ever apportioned his incredulity to his ignorance. I myself was rather inclined to infidelity when I was first married. But the smiles of the honeymoon softened me, and I bought a Bible to lie in our parlor. When my wife first sent me after the doctor, at midnight, my faith began to waver; and I was absolutely staggered when I heard the new-born infant cry. As I looked on the little miracle, I was ashamed, and renounced my former faith: and every new prattler that has risen around me has made me a better Christian. I now actually read the Bible with my children, and we pray over it. I sometimes tell my former companions in infidelity, when they try to flout me out of my religion, that they are welcome to our old belief—to all its wisdom and all its comforts. They are old bachelors still.

And no wonder that such an unnatural life should lead to such an absurd faith. Hume was an old bachelor and every page of his philosophy smells of his folly. Hobbs was an old bachelor, and so was Voltaire, and Rousseau, and Jeremy Bentham, and Tom Paine. I have always thought it a thousand pities, that Mademoiselle Curchod did not wind her chains more effectually around Gibbon's heart. I imagine that Cupid, the little god of love, might have expelled a great deal of paganism from the pages of his splendid history. Some, to be sure, will be infidels in the bosom of wedlock, as some would be fools in the very palaces of Solomon. But this is not the order of nature. Her virtuous instincts lead to truth.

In that beautiful dialogue which Plato has written, in which he describes the closing scene in the life of Socrates, Plato makes his master Socrates, in the course of the discussion, attempt to account for the existence of skepticism: and he traces it to the same causes as that which produces misanthropy. He thinks that men of rash judgments and irritable tempers, when they have once confided in a character superficially virtuous, and have found themselves deceived, pass a judgment on the whole species, and spend the rest of their lives in revenging their disappointment by railing at mankind. In like manner he supposes that when a hasty mind has been deceived by an apparent demonstration, and afterwards discovers that the demonstration is false, it loses its confidence in all reasoning, and views all things in the universe as floating, like the waters of the Euripus without order and without end. Such a man is deprived of the certainty of real existence and imputes to reason the darkness of his own mind.

I have generally noticed that infidelity and misanthropy have an affinity for each other, and are often combined in the same heart. But how is a man to avoid misanthropy? No man ever became a misanthrope under the smiles of an affectionate wife, and surrounded by a family of ruddy children. These are tender chains which connect us with the universe; they bind us in harmony with our species; they lead us to feel our need of a higher Protector—to see the glory and the goodness, and therefore to believe in the existence, of God.

When a man is once on a wrong track, every step he takes only leads him so much farther out of the way. God, when he built the world, designed to pack men together in families: and it is the only way in which you can throw the human species together, without impairing their principles and endangering their virtue. A man goes into a splendid city—he becomes too licentious, or too lazy, or too proud to establish a family: he passes his time among the rubicund inmates of a fashionable boarding-house: he spends his evenings at the theatre or billiard-table: he rails at women and hates children, because he only knows the vilest of the sex, and has never seen a child which was his own: his affections become warped; his heart is insulated, and because he has lost his humanity he has never found his religion. O how I should like, before such a fellow goes to his lonely grave and his rotten carcase manures the ground, to throw into his narrow heart one straw from my *Bird's Nest in the Moon!*

* Moon Island in Boston harbor.

From the Protestant Episcopalian.

JUSTIFICATION.

Messrs. Editors—In the Episcopal Recorder of February 18, there appeared an article on the important and indispensable doctrine of justification by faith, containing strictures on an essay on the same subject, which was published in the Protestant Episcopalian some time back. This brief and imperfect review went to show that the above doctrine was there presented in a light and connection inconsistent with the authorities of the Church; and even implied the denial of the doctrine of justification altogether. We think his remarks were calculated to cast unjust aspersions on those who conduct and sustain that periodical, and charged them by implication with the rejection or abuse of a doctrine which we know is dear to every true Churchman, and which has been very prominently sustained in the pages of the Protestant Episcopalian. We advance no opinion on the merits of the essay against which an anonymous writer inveighs in his strictures—we believe the author of that essay can manage his own cause. It must not be believed that whatever peculiarities of opinions any correspondent furnishes a paper, that they are certainly the views of those who manage or support it. Periodicals are open for the communications of such as may choose to furnish them; and if the sentiments which may be advanced appear exceptionable to any one, he is at liberty to reply to them through the columns of the same paper.

The doctrine of justification by faith alone in the merits and righteousness of our Lord and Saviour Jesus Christ, is a fundamental tenet of our Church—a doctrine among others in which she shows her apostolical descent—a doctrine in which she glories—a doctrine prominent in all her articles, standards, and liturgical services—a doctrine which thousands of her members hold dear from their individual experience of it through the power of the Gospel on their own souls, and which they are day by day exhibiting in a course of progressive sanctification. We do not believe that any of her prominent supporters can be found at this day entertaining views opposite to those expressed in the 11th, 12th, and 18th articles of our religion. There may be individuals who are entirely sound on the general doctrine of justification, but who may differ from others when they attempt to bring out its details, make their deductions, or come to define their opinions, and are not so guarded as they should be in the selection of terms and language.

We have advanced these preliminary observations with the intention of offering some selections which contain our own views on the important subject to which particular allusion has been made. We extract them from letters of the Rev. Devereux Jarrat, and which are appended to his interesting biography. It may not be amiss to mention, for the information of some of your readers, that Mr. Jarrat was an eminent and successful minister of our Church, whose sphere of labor was in the Diocese of Virginia, and whose earthly career was begun and closed during the last century. We are particularly pleased with the style of stating his views, because adapted to popular use, and destitute of certain phrases and technicalities which sometimes render plain subjects both abstruse and uninteresting to common readers.

On the subject of the ground (the fall of man) on which stands the doctrine of justification, he says: "Man, when he first came out of the forming hand of his Creator, was perfect and upright, as being created in the pure and holy image of God. In this state he was when God gave him a perfect law to keep, suitable to his nature.—This law, which is also called the covenant of works, required perfect obedience, on pain of death. But man, being in honor, continued not. He broke this law of God, and incurred the threatened penalty. Accordingly the penalty was executed upon him. For his soul died, immediately, a spiritual death, by being separated from God; and his body became mortal, and hasted to die a natural death. So that death then seized both on soul and body, and rendered him liable, every moment, to death eternal.—And as all mankind were contained in him (that is, Adam,) as the common parent and representative of us all; so, through his offence, sin, death, judgment, and condemnation, came upon the whole human race. And this is the ground, as I said, upon which the whole doctrine of justification is founded. We have all sinned and come short of the glory of God; we stand exposed to the curse of the broken law, in its full extent, and also to the strokes of incensed justice. We are all become bankrupts, and have nothing to pay or give as a ransom for our souls. In a word, we are become weak and helpless, and unable now to keep the law, or to make any atonement for the least sin.

"But here it is to be remembered, that though man had sinned, and rendered himself helpless as well as guilty; yet, as we did not thereby cease to be God's creatures, nor he to be our Lord, so he did not destroy his own law, nor discharge us from our obligation of perfect obedience to it. In this hopeless situation we lay, when the Lord, in mercy, provided a law of grace for our recovery from misery and ruin, and laid help upon one who is mighty to save. God sent his only-begotten Son into the world, that we might live through him. He tasted death for every man: and God was in Christ reconciling the world unto himself, not imputing unto them their trespasses. And now, according to the gracious constitution of the Gospel, whosoever believeth in him is justified from all things, from which he could not be justified by the law of works. To conclude all in a word, as Christ lived and died for us, and, as our substitute, has magnified the law and made it honorable by his obedience, and died to satisfy justice by paying the debt of suffering, God may now be just and the justifier of all who believe in Jesus."

So much for the ground on which the doctrine of justification is founded. The following extract will explain what is meant by justification:

"Some suppose that to be *pardoned* and *justified* is one and the same thing: and that nothing more is implied in justification than a mere pardon of sin. But I can by no means subscribe to that opinion. That pardon of sin is included in the justification of a sinner, I allow; but, that this is all which is included in it, I must deny. Justification undoubtedly implies much more than a mere pardon. Every person knows, that in common language, to be *justified* and *pardoned* are two very different things. And why, then, should we confound them here in the present case? True it is, that in the day of a sinner's conversion to God, pardon and justification are happily united; but still pardon is not the whole of what is implied in being justified.—The idea which I have of justification shall be expressed in the following words. When God justifies a sinner, he not only pardons all his sins, past and present, but he also receives him into his love and favor, accounts him righteous, and gives him a title to heaven. This is my definition of that term, and it is brief and plain, and I doubt not but it will stand the test both of reason and Scripture."

On the subject of the faith by which we are justified, he remarks: "Great things are spoken of the righteousness of God in the Bible, and too much cannot be said in favor of it. It is the sure foundation, and it is sufficient to cancel the greatest and most numerous offences, and to justify the greatest as well as the smallest sinner."

"But it may be inquired, is there nothing to be done on our part, in order to our being justified through this righteousness? Undoubtedly there is. Faith is required, and it is of such indisputable necessity, that without faith Christ will profit us nothing. 'He that believeth shall be saved, and he that believeth not shall be damned.' And hence we find that this righteousness is frequently called *the righteousness of faith.* It is so called in Philip iii. 9. 'Not having mine own righteousness, which is of the law, but the righteousness which is by the faith of Jesus Christ; the righteousness which is of God by faith.' And sometimes faith is said to be imputed for righteousness. These, and other scriptures of like import, show that faith is intimately concerned in justification by Christ's righteousness, and has a peculiar concurrence therein. In one sense faith may be called the condition of pardon and acceptance with God. Not the meritorious condition or deserving cause; for it belongs only to the righteousness of Christ to merit or deserve these. Yet it has pleased God so to constitute the covenant of grace as to make faith of such importance, that without it we cannot be justified or saved. John iii. 38. 'He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him.'"

We could offer further extracts on this interesting topic, but we will stop here for the present. If they are worthy a place in your excellent paper, they are at your disposal.

Persons having been accustomed from their cradles to learn words before they knew the ideas for which they stand, usually continue to do so all their lives, never taking the pains to settle in their minds the determined ideas which belong to them.—*Locke.*

From the Northwestern Gazette and Galena Advertiser.

ON REVIVALS.

It must be evident to every one who is at all conversant with the history of revivals, that their direct tendency is, to violate the injunction of an inspired apostle, so beautifully and eloquently enforced by the "Episcopal Recorder," in the extract furnished by my respected and reverend friend, Mr. Kent. Besides the bad feelings often engendered by the obtrusive visits and injudicious movements of persons employed in getting them into successful operation, the great majority of conversions on such occasions consists, it is to be feared, in the subject's throwing aside one set of vices and taking up another; and many, without any change at all, make a profession of religion for the sole purpose of mending up a broken-down reputation. The consequence is, that spiritual pride, vain-glory, rash judgment, censoriousness, envy, strife, and evil-speaking, succeed the waves of excitement, disturb the harmony of society, and rend asunder "the unity of spirit and the bond of peace;" and "the Church," says Dr. Beecher, "must either remain covered with disgrace, or agitated by discipline." Edwards describes a class of persons, who sprung up after the great revival in New England about the middle of the last century, who, under the power of spiritual pride, were so blind to nothing as the shows of humility that were in them, and who rendered themselves conspicuous amidst the desolations of Zion. "The proud hypocrite," says he, "is quick to discern the mote in his brother's eye, while he sees nothing of the beam in his own. He is very often much in crying out of others' pride, finding fault with others' apparel, and way of living, and is affected ten times as much with his neighbor's ring or ribband as with all the filthiness of his own heart." And he proceeds to sketch another group of the same family. "Thus, as to the affection of love, some make high pretences, and a great show of love to God and Christ, and, it may be, have been greatly affected with what they have heard or thought concerning them; but they have not a spirit of love and benevolence towards men, but are disposed to contention, envy, revenge, and evil-speaking; and will, it may be, suffer an old grudge to rest in their bosoms towards a neighbor for seven years together, if not twice seven years; living in real ill will and bitterness of spirit towards him; and it may be, in their dealings with their neighbors, are not very strict and conscientious in observing the rule of 'doing unto others as they would that they should do unto them.' And, on the other hand, there are others that appear as if they had a great deal of benevolence to men, are very good-natured and generous in their way, but have no love to God." "And as to love to men, there are some that have flowing affections to some, but their love is far from being of so extensive and universal a nature, as actively Christian love is. They are full of dear affections to some, and full of bitterness towards others. They are knit to their own party, them that approve of them, love them, and adore them; but are fierce against those that oppose and dislike them."

"Some pretend a great affection to their neighbors, and pretend to be ravished with the company of the children of God abroad, and at the same time are uncomfortable and churlish towards their wives and other near relations at home, and are very negligent of relative duties. And as to the great love to sinners and opposers of religion, and the great concern of their souls, that there is an appearance of in some, even to extreme distress and agony, singling out a particular person from among the multitude for its object, there being at the same time no general compassion to sinners that are in equally miserable circumstances, but what is in a monstrous disproportion—this seems not to be in the nature of gracious affections." "Others pretend a great love to men's souls, that are not compassionate towards their bodies. The making a great show of love, pity, and distress for souls costs them nothing; but, in order to show mercy to men's bodies, they must part with money out of their pockets." "And furthermore, it is a sign that affections are not of the right sort, if persons seem to be affected with the bad qualities of their fellow Christians, as the coldness and lifelessness of other saints, but in no proportion affected with their own defects and corruptions." If persons are religious only by fits and starts; if they now and then seem to be raised up to the clouds in their affections, and then suddenly fall down again, lose all, and become quite careless, and this is their manner of carrying on religion; if they appear greatly moved and mightily engaged in religion, only in extraordinary seasons, in the time of a remarkable outpouring of the Spirit or other uncommon dispensations of Providence, or upon the real or supposed receipt of some great mercy; when they have received some extraordinary mercy, or supposed that they are newly converted, or have lately had what they call a great discovery, but quickly return to such a frame that their hearts are chiefly upon other things, and the prevailing bent of their hearts, and the theorem of their affections, is ordinarily towards the things of this world—when it is thus with persons, it is a sign of the unrenewedness of their affections. They are like the waters in the time of a shower of rain, which during the shower, and a little after, run like a brook and flow abundantly, but are presently quite dry, and, when another comes, then they flow again."

From the Gambier Observer.

FAMILY INSTRUCTION.

Mr. Editor—Though highly pleased with the spirit of the papers on Sunday schools, which I have lately read in the Observer, I am fearful lest the omission of any notice of family instruction should tend to foster, what I believe to be too general even among Christian parents, a neglect of that important and interesting duty.

Many reasons may be assigned for its neglect. I notice only two. The thinking that the Sunday school is intended as a substitute for it.—This notion is strengthened in those who are willing to give up the religious instruction of their children to others, by the *unqualified* approbation which is bestowed on these invaluable nurseries, and the slight notice which is taken of what I humbly consider of far greater moment—*family instruction.* True we sometimes hear the Sunday school teacher tell the parents to attend to this duty, but is it not urged as a help to the teacher, to aid *him* in his labors, and only to impress more permanently on the young mind what is supposed to have been first learned at school? In this way the school teacher is placed far above the parent in point of authority, and the instructions of the family, instead of occupying the first place in the child's mind, is thrown into the shade, and, with all its holy associations, for ever lost. The very reverse ought to be the case. How often does the Lord say "Ye shall teach them (his commandments) to your children."

I may be told, Sir, that those who instruct in Sunday schools are more competent to the task than most parents; but when speaking of Christian parents, I am not prepared to make any such concession; for who is so capable of "training up a child in the way he should go," as those to whom he owes his being. It may be that they are not so learned, nor so fluent of speech, nor able to tell them quite so many fine things; but their teaching, Sir, has an unction which no Sunday school teacher's can ever have—the unction of parental tenderness, entreaty and regard.

Another cause for the neglect of this duty is the occupation of the time which could be most advantageously devoted to it, in public social worship.

The evening of Sunday is doubtless the best time (in most cases) for this hallowed occupation—but *then* many, if not most of our people, are attending *social meetings.* This, though it be in itself, under proper circumstances, very commendable, is, when indulged in to the exclusion of other and more important duties, highly reprehensible. I specify this time because it seems as if it were specially adapted to such sacred purposes. "To those," says Dr. Abercrombie, "who are laboriously occupied on other days, there is something peculiarly and solemnly valuable in the evening of the Sabbath. You are not fatigued, as on other evenings, with the necessary labors of the day; you have attended public ministrations of religion, which have left some impression on your mind of the things which relate to your everlasting peace. Then is the time to retreat from all intrusion,—to shut your door,—to gather your family around you, and to contemplate yourself and them as passing through a scene of moral discipline to an eternal existence. Lose not the benefit of the precious moments; take your children to your side, fold them in the arms of parental affection, and talk to them of that God who has appointed them their lot in this world, and from whose all-seeing eye nothing can hide them for a single moment. Talk to them of their high destiny as immortal beings, and of the great provision which is made in the Gospel of Christ for the nourishment and growth of the soul. Talk to them of this life which is hastening to a close, and of that eternal life which is never to end; and point out to them from the word of God, the way to eternal peace. Gather them around you, and kneel before the throne of God, seek his mercy and his grace, commit yourself and them to his guidance through life, and to the Holy Spirit to prepare and purify you for the life which is to come. Thus shall you return to the labors, the cares, and uncertainties of the world, with the high bearing of one who is pursuing a better portion than aught that the world can give. Thus shall your habitation be the abode of happiness, of peace, and of love. Thus shall your children rise up to call you blessed. They shall go out from their father's house with impressions upon their minds of 'things which are eternal,'—impressions calculated, by the blessing of God, to preserve them from the evil that is in the world, and to lead them through the labors and anxieties of life, as heirs of immortality."

In conclusion, Mr. Editor, permit me to hazard the assertion, that the claims of Sunday schools should ever be coupled with the more imperative duty of family instruction, and that when we entreat God's rich blessing on the former we ought to remember still more especially the latter.

I trust the beauty of the above extract will be sufficient excuse for the length of this paper.

PRIVATE EPISCOPAL INSTITUTE, TROY, N. Y.

Under the above name, the school of the subscriber will open on the first of May ensuing, enlarged, and with materially extended facilities for a thorough practical and Christian education.

Buildings are in a course of completion, which will be ready for use by the time above mentioned, specially designed for this institution. They are new, spacious and sightly, and will be fitted up on a convenience of plan, and in a neatness of style, that are not exceeded. They will accommodate forty pupils—allowing two to each room—with a general school room, chapel, and recitation rooms.

The location is unsurpassed in point of healthiness and beauty. It is upon an eminence in the suburbs of the city, securing by its retirement and elevation a free and healthy atmosphere, and commanding an extensive and delightful view.

Ample grounds are connected with the establishment, for gymnastic and other exercises, and for purposes of gardening.

The institution will be carried on by the principal and proprietor, and three assistants, of character and experience in the profession.

Its plan is to take up and educate the pupil as he exists in the sight of God—duly to regulate his moral, his intellectual, and his physical natures.

In agreement with this natural constitution of the pupil, the school will be arranged in three departments—the moral, the intellectual, and the physical. And no effort shall be wanting on the part of the principal to give to each the most efficient direction.

The *Moral Department*, which involves the government, will be supplied by the principal.

It will embrace a course of moral and religious studies adapted to each pupil. To the Holy Scriptures constant reference will be made as the foundation on which alone may be built a solid and enduring character, and as the only safe and proper basis of a Christian education.

The views of scripture truth and of religious duty presented, will be in strict accordance with the doctrines, discipline and worship of the Protestant Episcopal church.

It will be the constant endeavor in this department to win over to the Saviour, and his body, the church, the first and strongest affections of the youthful heart.

The *Intellectual Department* will embrace all the ordinary English branches necessary to business and commercial pursuits, with additional facilities for instruction in the higher departments of learning, with reference to college requirements, and also in drawing, and in modern languages. The fundamental branches of common education will receive particular attention, as penmanship, reading, arithmetic.

It will be conducted by the principal and assistants, and by such masters as it may be necessary from time to time to employ.

Instruction in this department will be directed to the understanding. It will be the endeavor here to cultivate the *intellectual powers.* The pupils will therefore be taught the *rationale* of whatever comes before them, of grammar and of the sciences.

Particular regard will be had to the intended future destination of the pupil, and his education be directed accordingly. He may be fitted for the counting-room, for engineering, for college, for teaching, or for the study of the professions.

The *Physical Department*, which is for exercise and health, is by no means of minor importance. It will be superintended always by a master, who will have the supervision and direction of the pupils, in all hours not taken up by the exercises of the school, and who will instruct, in agreeable and useful exercises, promotive of health and happiness.

Diligent attention to the performance of all duties, cheerful and exact obedience, and propriety of deportment, are expected of every lad who becomes a member of the Institution.

The admission of pupils will be restricted to no particular age.

The *Domestic Arrangement* of this establishment will be such as to merit the approbation of parents, and to make the pupils in every respect comfortable. It will be an invariable rule for the pupils to fare, in all particulars, as do the Instructors, and the Principal and family.

A *Directress* will take charge of the *wardrobes* of the pupils, and keep them in order.

Pupils at this Institution will have little reasonable use for pocket money. They will be supplied by the Principal with all *necessaries*, and more than these, will serve only to create and nourish artificial tastes and wants, which have a too important bearing on future character. They will, therefore, be allowed no money, but at the pleasure of the Principal. This rule will save expense to the parent, and character to the child.

The Terms of the school are $230 per annum, payable half-yearly in advance. The establishment being furnished with every requisite article for use, whether of furniture for dormitories, as beds, bedding, &c., or apparatus for study, books, stationary, &c., none of these are required to be furnished by the pupils, and no additional charges made for the use thereof.

There will be but one vacation in the year, and that during the month of August.

It is desirable that every lad should have each article of his clothing distinctly marked with the initials of his name, and be possessed of a complete inventory of the whole.

Each pupil should also possess, as his own property, a Bible, and Book of Common Prayer.

Persons desirous of placing pupils in this Institution, will please apply before the first of May.

Further particulars relative to the school, can be obtained by addressing the subscriber, through the Post Office, or by application to J. W. MITCHELL, Esq., 63½ Cedar street, New York.

W. F. WALKER, Principal and Proprietor.

Troy, March 18, 1837. ap15

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

☞ MRS. MAYNARD intends removing, the 1st of May, to that pleasant and healthy situation, No. 37 Murray street, where she will have it in her power to accommodate a few more young ladies, as boarders, than she can at present receive. The most approved teachers are employed in every department, and the strictest attention paid to both the manners and morals of the young ladies. Application, at present, to be made at 204 Fulton street.

March 20, 1837.—5t